

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

THE LIBERAL PARTY AND DISESTABLISHMENT.

I.

IS THE STATE CHURCH A PRACTICAL GRIEVANCE?

THE question suggested by this heading has become, by reason of the present aspect of affairs, more serious and cogent than ever. Indications of a revival of Liberal opinion, if not of the Liberal party, increase on every side. Its signs are visible in the recovery, from time to time, of vacant Parliamentary seats from the Conservatives; in the subsidence of the feeling of weariness and anger which three years ago brought about the dismissal of the Gladstone Administration; in the disappointment caused by three years of feeble or mischievous legislation; in the multiplication of Liberal clubs and registration associations; and in the remarkable triumph of Liberal principles at the London and most other School Board elections during the last few weeks. Since last summer the tide has been rising. That glow of generous indignation which then suddenly manifested the British cheek has generally quickened the life of the body politic, and there is a manifest return of healthy political pulsation. People who have dropped the fashion of swearing by the Prime Minister, whether under his old or new cognomen—and ordinary observation shows that they are increasing—are in that transition state which indicates a disposition to move in a new course; though we would not imply that this change is of much consequence. By their recent policy the Tory leaders have become discredited. The former sins and shortcomings of the Liberal leaders are forgiven, if not forgotten, and they are starting on a fresh career, untrammelled by painful memories. Though it may be premature to reckon on an early appeal to the nation, the frequent reports that Liberal candidates are being "placed" with a view to that issue is a sign that such a contingency is thought of in high political quarters, and that when the challenge comes the Liberal party and its allies will not shrink from it.

Under such circumstances, and before there is a manifest renewal of political conflict, the advocates of religious equality need no apology if they take stock of the "situation," and endeavour to ascertain their position and

duties. Indeed, if they attach any value to their principles, they are bound to do so. Thus far, the Liberal party has not been reorganized, and it has no programme. Those of its adherents who fight mainly for power are naturally averse to adopt any but the vaguest political creed. Those who contend for great principles want to see them inscribed on the Liberal banner. The one section, which comprises the front rank, relies upon the changes of feeling wrought by time, and on the chapter of accidents. It objects to be committed to anything specific, and, like Mr. Micawber, waits to see what will turn up. The other section, which constitutes the rank-and-file, would appeal to those sentiments of justice—that higher ideal of good government—which touch the heart and stir the enthusiasm of a nation. Past experience unquestionably warrants these conclusions—that a negative creed never yet rehabilitated the party of progress; that popular feeling will not declare for the Liberal leaders until there is something definite and noble to evoke it; and that a determined will, united with a good cause, is sure, under such circumstances, to carry the day. These remarks may sound like truisms, but they have much relevancy to the present state of affairs. The time is at hand when the Liberal party must know what it wants and what it will demand. In the conflict which depends some flag must wave over our sacred ranks as they advance forward. We do not say that the assimilation of the county and borough franchise, a reform of the land laws, and "economy, retrenchment, and reform"—whatever may be their modern interpretation—ought not to be inscribed upon it; but we may reasonably claim that religious equality, and what it involves, shall not be ignored.

We desire to state the case fairly and dispassionately. It is repeatedly alleged that the nation is not "ripe" for disestablishment. But is it ripe for any other large reform? It may be said without fear of being challenged that during the last three years of political apathy, while the Liberals as a party have been floundering in a state of utter disorganization, its only active members have been the adherents of religious equality. All that time the Liberation Society has been incessantly engaged in instructing the public mind in every part of the country. In nearly all the great towns there have been crowded and enthusiastic meetings in support of its principles and objects; in the country districts, the most remote villages have welcomed its lecturers, or have been permeated by its literature. To this quiet teaching there has been a never-failing response. The results of this three years' continuous work is not manifest to the world simply because the occasion has not yet arisen which would proclaim it. But by this and other means disestablishment has become a familiar word; the country has been educated to regard it as an inevitable change; and the question now is not whether it ought to come, but how and when it shall be brought about. Those who advocate religious equality have during this period of stagnation been the advanced guard of the party of progress. We venture, therefore, to ask whether it would be fair or seemly, now that political activity is beginning to revive, to ask them to retire into the background, and to allow their aesthetic allies to make use of the force they have created

to promote objects from which the cherished aspirations of Liberators are rigorously, if not contemptuously, excluded.

If there be any truth in this view of the political circumstances around us—if it be really a fact that the agitation of the Liberation Society, vastly aided by ecclesiastical events within the bosom of the Establishment, is gradually expanding into a national movement for a final settlement of this great controversy—is it not time that political parties and their leaders began to comprehend, and were somehow convinced, that religious inequality is a great deal more than a theoretical grievance, and that the question cannot be indefinitely adjourned on the plea that it is not ripe for Legislative action, and ought to be relegated for practical treatment to the next generation?

Now, what is our case in arrest of this plea? for it is strong enough to be stated in few words, even in its political and social aspects. Is it no practical grievance that one sect, comprising less than one-half of the nation, should be endowed with an enormous amount of the nation's property and with exclusive privileges, and should alone be recognised and favoured by the State—other religious bodies, with less ample means, not only being left to their own resources, but more or less obstructed and harassed by the dominant Church? Is it nothing that this injustice and inequality are becoming more palpable and aggravated as time goes on—more out of harmony with the theory and practice of our reformed Constitution and the increasing intelligence of the age? Nonconformists can say—and none dare deny it—that while they are asking for their undoubted rights they are engaged in ceaseless conflict to retain what they have already won, and to withstand the aggressions of the dominant hierarchy and priesthood. It is as true now as it has been any time from the days of Sidmouth down to last session, that in spite of two reforms of Parliament, we are never secure even in the position we have gained, or safe from insidious attacks. It is more true than it ever before has been, that the active and persistent, albeit perfectly legal, agitation for religious equality has aroused the bitter opposition of its powerful foes, especially in the rural districts, where squire and parson, who reign supreme, have waged social war against Dissent. Ought Liberal politicians to look on unmoved when they see their Nonconformist supporters more or less proscribed, ostracised, or coerced in these districts, and while they know that in many districts, by the refusal of farms, and by means of the covenants of leases, Dissent has been well-nigh exterminated? Is it quite reasonable that Nonconformists should be called upon, decade after decade, tamely to submit to such gross, though unrecorded, violations of the spirit of British institutions to suit the convenience of Liberal statesmen, who, though they might be the champions of the oppressed, are only too prone to ignore faithful allies, and submit to the preponderant social influence of the Established Church? Is it not hard that Protestant Dissenters who favour freedom of thought, find themselves unable to cope with the sacerdotal spirit and revival of mediæval superstition among the clergy, chiefly because that clergy are the only religious instructors of the nation recognised and supported

by the State? Is it no practical grievance that, in the country parishes at all events, the rights of conscience and the freedom of choice in relation to popular education are to a great extent ignored, and priestly assumptions sanctioned by legislative enactment, because the Church is all powerful by reason of State favour and privileges, and because our governing statesmen are too weak or cowardly to curb its dangerous pretensions?

We have thus far endeavoured briefly to indicate the nature and reality of the practical grievance which Nonconformists endure in consequence of the maintenance of the Established Church. In subsequent articles we propose to show how this ecclesiastical monopoly bears upon the position, organisation, and prospects of the Liberal party, and to offer a few suggestions as to the attitude which should now be assumed by the friends of disestablishment.

THE BEGINNING OF THE END.

THE Hatcham case has entered on a new phase. Lord Penzance, it appears, has no power to enforce the judgments of his Court, nor is he in a position spontaneously to take any steps to secure obedience. All he can do is to excommunicate Mr. Tooth; and as the results which would follow such a terrible step baffle imagination equally with the consequences that would overtake a member of Parliament "named" by the Speaker, an ecclesiastical judge is loth to proceed to so dire an extremity. Under these circumstances, the counsel for the promoters of the suit have applied to the Court to take such indirect means as may be within its competency to avenge the contempt it has suffered. Lord Penzance readily listened to the application. He was not in the least surprised that "the patience of the promoters should have been at last exhausted." He then proceeded to explain that his Court, being purely spiritual, had no secular jurisdiction whatever. Excommunication was out of fashion; and the only thing to be done was to hand Mr. Tooth over to the secular arm of earthly law. Provision is made for this in a statute of George III., specially aimed at recusants in the matter of Church-rates and tithes. Under that law, the Dissenter, who despised the kindly admonitions of his spiritual fathers, was handed over to the king in Chancery, and shut up in prison until he came to a better mind. By an irony of fate this law, intended for uncovenanted Nonconformists, is now to be used for setting the children of the Church by the ears. There seems to be no doubt now that in a few days Mr. Tooth will be an inmate of Maidstone Gaol. There is, however, some difficulty in conceiving how he is ever to come out again without an alteration of the law. For if we understand the statute rightly, there is no limit of time prescribed for the imprisonment of the recusant. He is to stop there until he makes "due submission." And the judge has to certify this submission, and the payment of costs, before the prisoner can be released. We are very much mistaken in Mr. Tooth if this sort of submission is to be expected from him. And, therefore, so far as the strict law of the case is concerned, he might be imprisoned for life. Meantime, the Bishop of Rochester issued a peremptory order to the churchwardens to close the church, and allow no services whatsoever, either High or Low. But these gentlemen and their pastor proved themselves equal to the occasion. According to the American expression, it is necessary to get up early in order to circumvent them. And the bishop's apparitor did not get up early—at least not early enough for the purpose. The Episcopal order was posted up a little before nine o'clock on Sunday morning. But already three services had been held, "matins" and two "celebrations." With these services, however, the performances of Mr. Tooth were brought to an end, and the church was grimly silent all the rest of the day.

The weekly paper which knows all about high life assures us that in consequence of this unhappy business "much alarm is felt in in-

fluential quarters." And the sensible observation is added, that "it is one thing to put down a handful of unpopular clergy; it is another thing to coerce a considerable and energetic lay minority." On the whole, the conclusion is that the Public Worship Regulation Act was a mistake. The *Guardian* is apparently of the same opinion, based however, not on any "alarm in influential quarters," but on a regretful feeling that the ideal days of spiritual freedom for the Church are, by that ill-advised law, removed farther off than ever. Our contemporary should take courage. We are persuaded that the operation of the obnoxious Act will have a very different effect. The *Church Times*, on the other hand, is so far from depression of spirits, that it raises a war-note of defiance. It offers an ultimatum to the powers that be. Repeal that godless measure, it says, or else, by all that is sacred, we go in for disestablishment. Apart from such grave or impassioned criticisms of the position, there are, of course, those who regard the whole disturbance as a storm in a tea-kettle; and, calling to mind the almost forgotten disturbances at St. George's-in-the-East a quarter of a century since, they comfort themselves with the assurance that these troubles will pass away in like manner. We do not agree with that view for several reasons.

In the first place, the disturbances at St. George's-in-the-East never have passed away. They were only symptomatic of the irreconcileable schism then beginning to show itself between ecclesiastical zeal, on the one hand, and national opinion on the other. The agitation at the present day is directly continuous with those disturbances. True, the Ritualists have been successful in Romanising the Church to an extent undreamed of even by themselves in those days. But, inasmuch as even the most fanatical Sacerdotalist must allow that they have still left the vast bulk of the nation untouched by their zeal, their very success only brings the inevitable conflict nearer. Such cases as this of Hatcham are very much calculated to hasten it. Besides, the eccentricities of twenty-five years ago were only the follies of a "handful of unpopular clergy." But things are very different now. The Sacerdotal view of the Church is maintained by a great organised society, which enrols amongst its members about a fifth of the whole clergy in the country, and a very large number of laymen. Even while we write, this society is passing resolutions which, if they mean anything, make present relations between Church and State impossible. There is no disputing the evidence, attainable by anyone who will take the trouble to observe for himself, that there are really Ritualistic congregations as well as Ritualistic clergymen. And whatever may be the strength of our opposition to Sacerdotalism, we cannot but feel the force of Mr. Mossman's condemnation of the scandal caused, when such congregations are dispersed, and churches emptied by force of law.

But that which gives the Hatcham case the gravest significance in our view is the tendency of the arguments held about it to define the real position of the Sacerdotal party more clearly, both in their own eyes and in the estimate of public opinion. The *Saturday Review* joins the *Guardian*, and both echo Lord Penzance in assuring Mr. Tooth and his supporters that the Public Worship Regulation Act imposes no new burden upon them at all. The victims are implored to remember that nothing has happened to them except in due course of law. The most learned arguments are adduced to prove that the new Court is really the old Court of Arches, and that Lord Penzance is entirely a spiritual person. They are reminded that no strange thing has happened to them; that the Anglican Church has always owned herself the creature of the State, and is quite accustomed to the buffeting of secular law. But such arguments as these may prove too much for the immediate object in view. That the Church is actually enslaved is, in the eyes of the Ritualists, no reason at all why she should be so. And if they have not hitherto fully realised her actual position, that is no reason why they should be content with it when it becomes too painfully plain. For a quarter of a century the Sacerdotal party has been hoping against hope that the legislation of Henry VIII. and his successors could be interpreted consistently with the doctrine of the supremacy of the Church over the State in regard to all matters of doctrine and spiritual discipline. So long as this hope remains, even in the most shadowy form, this party supports the political establishment of religion. But when that political hope is entirely sur-

rendered, then the alternative becomes inevitable: either a Parliament open to Jew and infidel must be recognised as the supreme authority in matters of faith and religion, or else the continued alliance of Church and State must be declared impossible. If our readers wish to know which is the alternative likely to commend itself to the party identified with the cause of Mr. Tooth, we commend to their attention the proceedings of the English Church Union, in the meeting of yesterday. These proceedings show that the supremacy of the Church in matters of doctrine and spiritual discipline is the only condition on which the Establishment is considered worth having. It does not need witchcraft to foretell how long that is likely to last when once the severance of the nation and the Church is recognised.

THE DISESTABLISHMENT MOVEMENT.

MEETING AT LIVERPOOL.

The *Liverpool Mercury* of Friday reports the proceedings of the annual meeting of the Liverpool Branch of the Liberation Society on the previous evening. Mr. W. S. Caine presided, and amongst those present were the Revds. F. H. Roberts, S. Pearson, W. Binns, R. W. Thompson, Colin Brewster, and W. Sanderson; Messrs. John Patterson, H. W. Meade-King, W. Crosfield, jun., T. Snape, J. P. Bourne, E. Mounsey, G. Golding, James Samuelson, R. M'Dougall, S. B. Jackson, J. Hampden Jackson, J. Stevenson, Lawrence, &c.

The report, which was read by Mr. Walter Bathgate, the secretary, detailed several local facts connected with the working of the society, amongst other things stating that "in most of the towns of the district local committees were formed, and it was in conjunction with these committees that the work was mainly carried on. Alluding to the circulation of the society's literature, the report stated that the putting up of their bills in Southport was one of the chief means of bringing about that lively state of feeling in the town that made this question for the space of a month the principal topic of conversation there, and gave the cause such an impetus there that it had not received for many a year."

The Chairman spoke of the large amount of work done and of the increase of subscriptions, and said that if next year Liverpool were made a cathedral city they would be moved and stimulated by the honour to see what they could do towards beating Manchester in their subscription list and in their energy.

The Rev. Samuel Pearson, M.A., moved the adoption of report, and after some preliminary observations said: He thought they must congratulate themselves also on the fact that those who were still in bonds were getting a little tired of their bondage, and were not so much afraid of talking to one another, and even to Nonconformists, on this vexed question of disestablishment. There was a time when to whisper that word would have been terrible treason; but now, mingling among his Church friends he heard such remarks as this—"Well, I don't think disestablishment would be such a bad thing after all," and even a mild kind of swearing, people saying—"I would rather be disestablished than _____ undergo certain operations. (Laughter.) Neither Conservatives nor Liberals were afraid of talking about disestablishment now, and men were coming to see that there were worse things in the religious and political history of the country than the state of things which the Liberationists wished to bring about. Christian ministers were told to leave this question to the unshallow layman. (Laughter.) It was thought that they had no right to deal with this question, or indeed with political questions at all, and that the less they had to do with political life the better; and some of his friends had told him that if they would only leave the Church of England alone it would disestablish itself; but in reading English history he had been unable to find out a single case where a great reformation had been brought about by those who were in possession of vested interests. (Applause.) He could not discover, for example, that the slaveholders who were connected with England were willing to give up their slaves without compensation, or that they were willing to begin the agitation which ended in the freedom of the slave. (Hear, hear.) And, if his history was correct, he understood that it required a good deal of agitation and a great deal of confusion in English life to bring about the repeal of the Corn Laws and to give freedom to trade. (Hear, hear.) And if this was so in reference to such questions, he felt sure that it was their bounden duty still to agitate until they got freedom in religious life. (Applause.) He deprecated disestablishment from within, because if this great revolution should come about from within the Church of England it would come about in a kind of panic; and he for one should very much deprecate the disestablishment and disendowment of the Church of England being brought about through a panic. (Hear, hear.) He was not in a hurry about this question. He thought the longer it was talked about the better; and if they gave England time he was sure that the country would bring about this great change with the thought, and the earnestness, and the deliberation which such a mighty revolution demanded. (Applause.) On these grounds, therefore, he was still

disposed to go on with this agitation, and to unite with his friends who believed that they could not bring about disestablishment and disendowment unless they still endeavoured to inform the public mind. But they must, he thought, pass a cordial vote of thanks to their friends within the Church for the mighty aid they were giving in this great cause. (Applause.) Especially their thanks were due to Mr. Tooth, of Hatcham—(laughter)—and he hoped that that gentleman would continue to give them his valuable aid, and that his party would still continue to give their valuable aid in bringing about the disestablishment and disendowment of the Church to which they belonged. (Hear, hear.) He hoped that as they had entered upon a new year, they would all be earnest in the cause, and determined that before another twelve months elapsed they would each obtain another member of the Liberation Society. He rejoiced very much to hear that a Young Men's Liberal Association had been formed in Liverpool, and he was sure that when that association came to consider the various questions which made up true Liberalism they would see that, though there were mighty questions still to be settled, this would be one of the chief, and would make disestablishment one of the planks of their platform. (Applause.)

The Rev. F. H. Robarts seconded the resolution, and was followed by the Rev. W. Binns and Mr. Mende-King.

Mr. John Patterson moved the following resolution:—

That this meeting regards the present progress of the disestablishment movement as eminently satisfactory, and trust the friends of the Liberation Society present pledge themselves to still greater earnestness until the work be accomplished.

Mr. John Fisher, the organising secretary of the society, seconded the resolution, and gave a sketch of the society's operations and future plans, and predicted that before many years had passed they would meet, not to speak of disestablishment in the future, but of disestablishment in the past.

Mr. F. T. Snape supported the resolution, which was carried unanimously; and on the motion of Mr. W. Crosfield, jun., seconded by Mr. J. H. Jackson, a vote of thanks was passed to the chairman, and the proceedings terminated.

MR. GORDON'S MEETINGS.

Last week Mr. Gordon addressed four capital meetings in the West Riding, commencing the new year well. Mr. Andrew accompanied, and the lectures and addresses are variously reported:—

WEST VALE NEAR HALIFAX.—Monday evening, Mechanics' Hall, full and enthusiastic audience. Mr. Smithies presided, and several young men asked questions at the close—mostly impertinent ones. Hearty votes of thanks.

SALTERHEBBLE, NEAR HALIFAX.—Tuesday evening, Methodist Free Church schoolroom, Mr. Waterhouse in the chair. Again a most appreciative hearing and cordial votes. This meeting was under the auspices of the Methodist Free Church Young Men's Mutual Improvement Society, and had been long talked of.

SOWERBY BRIDGE.—Wednesday evening, Town Hall, under the auspices of another local Methodist Free Church Young Men's Society, and another very good meeting. The Rev. R. Moffatt presided, and all went off very well. No opposition.

GOLCAR, NEAR HUDDERSFIELD.—Thursday evening, Baptist Assembly Room, under the auspices of the Central Liberal Club, the president, Mr. Gledhill, in the chair. Large room crowded to suffocation, and intense interest. Several questions asked, and amendment to vote of thanks proposed, but overwhelming majority for original motion. Splendid meeting.

For the next fortnight Mr. Gordon is in London. Provincial friends in town wishing to join him should report themselves at the office.

LECTURES BY MR. LUMMIS.

CHATTERIS.—The Corn Exchange was the scene of an enthusiastic and crowded meeting on Wednesday evening when Mr. Lummis delivered his lecture on Nonconformity. The Rev. E. Griffiths presided. Fierce antagonism from the well-known rector of this town only stimulated the zeal of our friends, who decidedly rallied to the appeal Mr. Lummis made to them. There was no opposition—not even a growl from the lion. Hearty vote of thanks and request to revisit the town.

EMNETH, NEAR WISBEACH.—A full and attentive meeting here on Thursday evening gave Mr. Lummis a hearty welcome, and urged him to go again. New ground.

MARCH.—On Monday evening a lecture was delivered here by Rev. J. H. Lummis on "Lights and Shadows of English Nonconformity." The Rev. E. J. Travis presided. There was a good attendance and the utmost interest was expressed by the audience. New ground.

BRIMSTONE HILL, UPWELL.—Mr. Lummis visited this extensive parish on Tuesday evening, and lectured to a good and attentive audience. A vote of thanks, and a request to revisit the place. New ground.

BLYTH.—The Rev. J. Browne, B.A., of Bradford, lectured here on Tuesday last, Mr. Thompson, of Newcastle, in the chair. The *Blyth Weekly News* says that "the lecturer was eloquent and humorous throughout, and was listened to with great attention. At the close of the lecture, the chairman invited questions to the lecturer, when the Rev. Browne

Mr. Jackson, one of the clergymen of the town, rose and put several questions. The first related to the reality of the compensation which would be given to the clergymen, and Mr. Browne replied by reading from the printed documents of the society, to show that such compensation was really advocated. The next question referred to the condition of America, where there was no State Church, and Mr. Browne replied that the condition of religion in America was not so bad as Mr. Jackson supposed, as there were in that country upwards of 70,000 Church organisations, 63,000 Church buildings with accommodation for 21,666,000 persons; that the value of property voluntarily raised by the people was upwards of seventy millions sterling; and that provision was made in their churches for 56 per cent. of the whole population. Further, that in this mother of churches, there were many more thousands of them in America without a State Church, than there were in England which had a State Church, and that the proportion of the population provided for was far in excess of the proportion that prevails in England. The last question indicated the inability of the Established Church to support itself, if severed from the State. To this Mr. Browne replied, that the Church which had been legally disestablished in Ireland was better off than before, and that funds were coming in to meet all its needs; that the Church which had disestablished itself in Scotland was raising more money for religious purposes than the whole revenue of the Established Church produced; that the Primitive Methodists could and did support themselves; and that it was not to be thought of, that the wealthiest Church in the kingdom, with the Queen at its head, with most of the peerage in connection with it, and with nearly all the landholders of the nation supporting it, and with a vast amount of prestige and prejudice existing in its favour, could not support itself. Such a supposition was a slander upon the liberality and devotion of members of the Church which it had not shown itself to have merited. The following resolution was moved by the Rev. W. Embleton, Methodist Free-Church minister:—

That this meeting thanks the Rev. James Browne for his lecture, and declares its opinion that the disestablishment and disendowment of the Church of England will be an advantage to the nation.

The resolution, having been seconded, was carried with one dissentient. A vote of thanks to the chairman closed the proceedings of the meeting."

MANSFIELD.—Mr. Hipwood lectured here on Monday, the 8th. The Rev. C. H. Addon, Chairman of the Leicestershire and Rutland Congregational Union, presided, and introduced the lecturer by a very cordial address on behalf of the society and its objects. Unfortunately the night was that on which the benefit societies in the village meet, and this considerably affected the attendance. Still, a respectable company assembled, and with interest listened to the illustrations adduced of the utter failure of the system of Establishment in relation to all the principal objects urged in its defense. DUDLEY, NORTHUMBERLAND.—On Wednesday evening, Jan. 10, a meeting was held in the Primitive Methodist Chapel, Dudley Colliery, when Mr. Robert Greves occupied the chair, and the Rev. James Browne, B.A., of Bradford, delivered a lecture on "The Principles and Aims of the Liberation Society," which was listened to with great interest by a very fair audience, far exceeding in number any previous meeting held in the place on this subject. A cordial vote of thanks to the lecturer and of agreement with the society's object was unanimously passed.

HOYLAND.—On the 10th inst. Mr. Muscroft, of Sheffield, delivered a lecture here in reply to Mr. Helm's two lectures on behalf of the Church Defence Association. Mr. P. Rawson presided, and the *Sheffield Independent*, which reports the meeting, says there was a very large attendance. Mr. Muscroft took up Mr. Helm point by point. Mr. Reed, of the Church Defence Institution, rejoined, after which a disestablishment resolution was carried by an immense majority.

SMETHWICK.—On Monday, Jan. 8, the Rev. W. Dorling, of London, lectured in the Public Hall, subject, "Great Men and Great Times: Memories and Lessons." The characters of Henry VIII., Elizabeth, James, Charles I., Cromwell, Milton, Baxter, etc., were dwelt upon at some length, and the power of the lecturer as a word-painter of stirring scenes and times was well displayed. T. Griffiths, Esq., chairman of the school board, presided. T. Brooks, Esq., Rev. F. Wagstaffe, and Mr. G. Hastings, the society's agent, also took part in the proceedings.

WEST BROMWICH.—It may be remembered that in December, 1875, the Rev. W. Dorling, of London, was announced to lecture here on "The Plea for Religious Equality." But there was a tumultuous scene which altogether prevented the lecturer being heard. On Tuesday, the 9th inst., Mr. Dorling, however, was again announced to deliver the same lecture, under the presidency of the same chairman, J. Arthur Kenrick, Esq. The large Town Hall was thronged with an eager, thoughtful, and orderly mass of people, who gave the chairman, lecturer, and subject a most enthusiastic reception, and for near two hours Mr. Dorling interested his hearers, while he, in eloquent terms, preferred his plea. At the close thorough-going resolutions were passed to lecturer, Liberation Society, and chairman, with only two dissentients. The society's Midland agent (Mr. Hastings) writes that the moral effect of this meeting is very great.

THE HATCHAM RITUAL CASE.

DECISION BY LORD PENZANCE.

Lord Penzance, the Dean of Arches, held a court at the Public Library at Lambeth Palace, on Saturday, when an application was made against Mr. Tooth, the incumbent of St. James's, Hatcham, who had been suspended by his lordship for three months for Ritualistic practices, and who had not obeyed the monition. Dr. A. J. Stephens (with whom was Mr. B. Shaw) appeared in support of the application, founded on several affidavits, which he proposed to read to the court. He was instructed by the promoters to apply to the court that, under the Public Worship Regulation Act, Mr. Tooth be pronounced in contempt for not obeying the inhibition, and he had also been guilty of a libel on the court. Mr. Tooth had not appeared to any of the proceedings. The inhibition to abstain from certain "Ritualistic practices" was served on Dec. 17, and on Sunday, the 24th, and Dec. 31, Mr. Tooth conducted the service in the same manner, although he had been suspended for three months, and until he gave in his submission. The inhibition did not include the questions raised in the Folkestone case, or any of the matters under appeal to the Judicial Committee. The learned counsel proceeded to read the affidavits of Mr. Holloway, Mr. Hudson, one of the promoters of the suit, and Mr. Day, the secretary of the Bishop of Rochester, who accompanied the Rev. Dr. Gee when he went to Hatcham Church, and was refused permission to preach or to officiate both by Mr. Tooth and the churchwardens on Dec. 24. Also Mr. Day received some communications from Mr. Tooth, in which he denied the authority of the court and his determination not to obey its orders, and would not give up his authority. On these affidavits he (Dr. Stephens) had to submit the case to his lordship's consideration and judgment. Lord Penzance inquired whether any person appeared on the part of Mr. Tooth, and receiving no answer, proceeded to give judgment, remarking that he had been now asked by the parishioners who had promoted this suit to enforce the orders of the court, as their patience had become exhausted by the conduct of Mr. Tooth, and the only wonder was that it had lasted so long. Mr. Tooth had not been inhibited as to the questions in the ritual case, or in any of the matters under appeal to the Judicial Committee, but only on those points in which the law was settled, and on those questions Mr. Tooth still continued his irregularities. After the evidence now given, the court had no discretion and no power to refuse the present application. His lordship proceeded to advert to some misapprehension which existed as to the powers of this court, and that it was only a "secular court" by the Public Worship Act; but that was an erroneous impression. In fact, that Act only gave additional powers to enforce its orders. This court was a purely ecclesiastical court. Formerly, when a clergyman was contumacious, he could be excommunicated; but by the Act 53rd George III. that power was removed, and power given to pronounce such persons in contempt and contumacious, and they could be committed until they rendered submission. And he (the Dean of Arches) had no hesitation in saying that Mr. Tooth was contumacious and in contempt in not obeying the orders of the court, and a writ could be returned to the Queen in Chancery, as proved by that Act, with the view of imprisonment. The Dean of Arches, in conclusion, alluded to the "delusions" which Mr. Tooth, and persons like him, entertained, that this court was only secular and temporal, and that they were not bound to obey it. It was well if such persons would read the two Acts of Parliament in the Prayer-book of Edward VI. and Queen Elizabeth, and they would find that the ritual was to be such as therein stated, and a contumacious clergyman could be tried before the assizes, and if he offended three times, he could be imprisoned for life. The court was ecclesiastical, and Mr. Tooth was bound to obey the rubrics and the law, and not to settle what ritual he would carry on, for if such was allowed there might be as many different services as there were churches in the land. There was still, as always, the Bishops' Court, and matters were referred to the Arches Court; and all the Public Worship Act did was to enable the court to enforce its powers. It was generally presided over by a layman and lawyer. Mr. Tooth and others denied its authority in matters of ritual, and acted as judges themselves, approaching very near to the unreformed Church of Rome. As to the supposed libel on this court, he was not hypercritical, and could well leave the matter to the public estimation.

His lordship ordered the writ to be returned to the Queen, and afterwards to the Chancery Division, on which Mr. Tooth will be committed for contempt. He condemned Mr. Tooth, as in other matters, with the costs of the application.

ANTI-RITUALIST DEMONSTRATION.

Some thousands of people had assembled in St. James's-road on Saturday afternoon, at about three o'clock, at the instigation of Mr. McClure, the secretary of the Working Men's Protestant League (Hatcham, New-cross, and Peckham branch). Mr. Storer opened the proceedings by announcing that a petition had been drawn up for the signature of all such Protestants as desired to put a stop to the

defilement of the Church by Ritualistic practices. The petition (addressed to the Bishop of Rochester) was then read by Mr. M'Clure. It prayed his lordship, who had the power to provide for the due performance of the duties of a vicar, to take such measures as might be necessary to secure the proper observance of ecclesiastical functions at St. James's until the Rev. A. Tooth either should submit himself to the law or should be altogether deprived of his office as vicar. The decision of the Court of Arches, delivered that morning, was then made known to the crowd, and received with tremendous cheering and enthusiastic uproar, and cries of "Hurrah! no more Popery," were heard on all sides. Mr. W. Smith moved the adoption of the petition, and referring to the service at St. James's, said it was of such a character that it was impossible to follow it. The seconder of the resolution warmly denounced the Popish antics he had seen within the church, and deplored Mr. Tooth's description of the Virgin Mary as the Mother of God. Other speeches followed, all more or less interrupted by the loud noise made by the crowd, who kept continually calling out "No Popery," and similar expressions. The adoption of the petition being put to the meeting, some hundreds of hands were held up in its favour, two individuals only being venturesome enough to signify a contrary opinion by holding up theirs, which were at once seized and forcibly lowered, their possessors being at the same time excitedly accused of habitually participating in the choral services of the church. The petition was extensively signed.

SUNDAY AT HATCHAM.

There were three services in St. James's, Hatcham, on Sunday morning. The first, early matins, was held at five o'clock, followed by two celebrations of the Holy Communion. The vicar (the Rev. A. Tooth) officiated, assisted by the Rev. Father Crouch, one of the Cowley Brothers, from Oxford. An official notice was afterwards handed to the representatives of the Press from the vicarage, in which it was stated "that the communicants were more numerous than usual." At a quarter to nine o'clock a delegate from the bishop of the diocese arrived and affixed to the door of the church at the principal entrance the following notice:—

Thomas Legh, by Divine permission Bishop of Rochester.—To the churchwardens of the parish of St. James's, Hatcham, in the counties of Kent and Surrey, within our diocese of Rochester, greeting.—Whereas there appears to us to be reason to apprehend that the opening of the church of St. James's, Hatcham, aforesaid, on Sunday, the 14th of January inst., will be an occasion for riotous conduct and breaches of the peace within and around the said church. Now we do hereby strictly enjoin you, the churchwardens aforesaid, to prevent the opening of the said church during the whole of Sunday, the 14th day of January inst., and the admission thereto of any person or persons and the ringing of any bell belonging thereto. And take heed that ye fail not herein.

Witness our hand and episcopal seal this 13th day of January, in the year of our Lord 1877, and in the tenth year of our consecration. T. L. ROFFIN.

As soon as the notice was nailed up, a number of policemen, under Superintendent Geron, were posted at the door to guard it. In the early part of the morning only a small force of the police were seen upon duty, but in the schoolrooms and adjoining public-houses a force of 300 were in reserve. Between ten and eleven o'clock great crowds began to arrive by train. At about 12.30 there were nearly 8,000, chiefly of the lower orders, present, many of whom began to rush about, scattering and hustling the few respectable bystanders, and evidently bent on mischief. A cry of "Up to the church!" was raised, and then the mob almost in a body endeavoured to force their way up St. James's-street on to the church ground. Anything like an appeal for order from the inspector of police was only greeted with laughter and jeering, and 200 police were then brought out in a body to clear the streets. For a few minutes a skirmish was threatened. Some stones were thrown among the crowd, and immediately another 100 reserved men were brought out, and the whole crowd was cleared out of St. James's-street into the New Cross-road, where they remained hooting and yelling for about an hour, until the rain came down heavily and drove them away. Most of the police were then recalled, and they remained throughout the day in reserve without anything further occurring.

THE ENGLISH CHURCH UNION.

A special meeting of the English Church Union, attended by delegates from all parts of the country, was held yesterday evening at the Freemasons' Tavern, the Hon. Charles L. Wood, the President, occupying the chair. There was a very crowded attendance. The following resolutions were adopted:—

Whereas, since the year 1849 the constitutional independence of the Church of England in things spiritual has been increasingly encroached upon by the proceedings of the Judicial Committee of the Privy Council in the ecclesiastical causes upon which that tribunal has adjudicated, and by the action of Parliament—resolved:—

1. That the English Church Union, while it distinctly and expressly acknowledges the authority of all courts legally constituted in regard to all matters temporal, denies that the secular power has authority in matters purely spiritual.

2. That any court which is bound to frame its decisions in accordance with the judgments of the Judicial Committee of the Privy Council, or any other secular court, does not possess any spiritual authority with respect to such decisions.

That suspension *a sacris* being a purely spiritual act,

the English Church Union is prepared to support any priest not guilty of a moral or canonical offence who refuses to recognise a suspension issued by such a court. 3. That "the Church" (not the State) having "power to decree rites and ceremonies and authority in controversies of faith," this Union submits itself to the duly-constituted synods of the Church; and, in regard to the legality of matters now under dispute, appeals to the rubrics of the Book of Common Prayer, and to the interpretation put upon those rubrics in 1875 by the resolutions of the Lower House of Convocation of Canterbury in regard to the Eucharistic vestments and the eastward position.

In the course of his opening speech the Chairman said they were appealed to by the fear of disestablishment. Well, none of them wanted it; but establishment might cost too dear. He declined to consider the authority of Lord Penzance's decisions, viewed apart from previous decisions of the Privy Council. He wished it to be distinctly understood that in the matter of ritual that union was committed only to the legality of six points, five of which have been declared legal by the late Dean of Arches. He had very great pleasure in informing them that he had received a letter from Dr. Pusey to express "his complete satisfaction at the resolutions." (Cheers.) The first resolution was moved by Canon Carter, seconded by Mr. W. Swan, of Plymouth, and supported by Lord Kilcourse. In moving the second resolution Archdeacon Denison said that unless they were come together with the determination to fight the Privy Council to the death they had better not have come there at all. (Loud cheers.) The uninformed might think this a trivial matter, but their opponents knew that it was not trivial, and that it was life or death to one or other of them. They knew that it was a life and death struggle between Catholicism and ultra-Protestantism. Mr. Fairclough, of Sunderland, seconded the resolution, which, like the preceding one, was passed unanimously. Mr. Holland, the treasurer of the Union; Mr. Richardson, the secretary of the City of London Branch; Mr. Blenkinsop, Mr. Wiltshire, the Rev. Mr. Grueter, and Colonel Childers addressed the meeting in support of the third resolution. A resolution was also proposed and carried, thanking the churchwardens of St. James's, Hatcham, for the support of Mr. Tooth, and the meeting then separated. An overflow meeting was held in another room of the hotel, at which several speeches of a similar character were delivered. The meeting was very enthusiastic, but orderly, and every allusion to Mr. Tooth and the cause which he represents was greeted with fervid cheering.

OPINIONS OF THE PRESS.

The *Guardian* of Wednesday again returns to the Hatcham case, and strongly condemns the course taken by the extreme section of the High Church party. It declares that it has no part or lot with the rebellious Ritualists. It denies that the secular power has so overridden the Church as to prevent any "truly Catholic priest" from submitting to her authority. "If," it says, "the Church of England has so betrayed her trust that we can no longer accept her authority, the sooner we leave her the better." It insinuates that the Ritualists are "deceiving consciences by fencing with the truth, by resorting to quibblings and doublings," by endeavouring to set a private interpretation . . . against the formal judgment of those who, for good or for evil, are the constituted judicial authorities of the system in which we find ourselves." It points out that the Ritualists are at liberty to leave the Church if they are not satisfied with the "legitimacy of her authority, the general truth of her doctrines, or the sufficiency of her practices"; but insists that so long as they enjoy her advantages they are bound in consistency and honesty not to oppose her laws. All this is what the secular journals have repeated often enough; but coming from the organ of the High Church party, it is very significant.

The *Saturday Review* (which we may suppose reflects the views of Mr. Beresford Hope) asserts that the dead-lock at which matters have arrived in the conflict at St. James's Church, Hatcham, between Mr. Tooth and his parishioners on the one side and Lord Penzance, as Dean of the Court of Arches, on the other, is far from creditable to any of the parties concerned. Nor is it very easy to see a way out of the difficulty. Very grave and formidable questions are raised in this dispute; and unless some compromise is to be hoped for, the prospects of the Establishment, as such, are by no means hopeful. We do not wonder (the *Review* says) that much alarm is felt in influential quarters. When it was seen that Mr. Tooth did not stand alone, but was backed by his churchwardens and enthusiastic congregation, a very eminent personage is said to have exclaimed that the first blow had been struck for the disruption of the Church of England. It is one thing to put down a handful of unpopular clergy. It is another thing to coerce a considerable and energetic lay minority. We deplore more than we can say the folly and wrong-headedness of the zealots who have provoked the present perplexities. But we condemn equally the intemperance of those who seem to think that they can set up a nineteenth-century Star Chamber and dragoon congregations into an absolute uniformity of the externals of public worship. Let the rubrics be made at least intelligible before they are enforced.

And let all parties be made to obey them equally, bishops included, before they are made compulsory on any. And let this be done, in common fairness, by proper constitutional methods. The acts of civil Legislature have might on their side, but not

right, if they deal with the internal affairs even of the Established Church without the assent of the Church "by representation," as defined in one of its canons.

The *Times*, referring to the judgment of Lord Penzance, and the prohibition by the bishop of Divine service at St. James's, Hatcham, says it is satisfactory that the open defiance of law by a clergyman of the Church of England as by law established will no longer be witnessed at that church. Such a spectacle, as Lord Penzance observed on Saturday, has already been endured far too long, and it was imperative that measures should be adopted to suppress such a public scandal. The fact that it was deemed necessary to have a force of three hundred police in reserve at Hatcham in order to control the mob of roughs who came down there to profit by the disturbance they expected, ought alone to make Mr. Tooth and his friends ashamed of the course they have adopted. They may be right or wrong in their particular views; but men who had an adequate sense of the sacredness of religion would not defend their cause by methods which necessarily called such influences into play. It is well it should have been shown, even at the last moment, that the legitimate authority of a clergyman's ecclesiastical superior cannot be set at defiance; and one cannot doubt that Lord Penzance's simple elucidation of the real state of the case will reduce Mr. Tooth's rebellion to the insignificance which ought to be attached to it, and that the withdrawal of all countenance to his proceedings on the part of any of the clergy whose opinions have any weight will obviate for the future the unpleasant measures which have now to be adopted in order to repress such a flagrant defiance of law.

The *Daily Telegraph* remarks that whether the promoters of the suit will press for Mr. Tooth's imprisonment now that he is reduced to inaction and rendered innocuous, is a question of discretion rather than of law. It may be a melancholy thing to shut up in a gaol indefinitely a man too obstinate in his mistaken consciousness to express regret and promise repentance; but this evil is less than the toleration of deliberate lawlessness. Mr. Tooth in gaol—if it should come to that—is better than the Church rent by a thousand congregational schisms.

The *Standard* says it is much to be regretted that the present stage of the proceedings should not have been reached without the lawless and indecent violence which has been exhibited on several occasions by the party calling itself Protestant. It is impossible to contemplate without the deepest uneasiness the bare possibility of such a struggle as events of less magnitude than the Hatcham case have foreshadowed ere now. There will be no ground for exultation in the committal of Mr. Tooth to prison. It will be only one shade less perilous to Anglo-Protestant principles than permitting him to remain unpunished.

THE ROMAN CATHOLIC CHURCH AND THE BIBLE.

The *Herts Mercury* publishes an interesting correspondence which has just taken place between the Rev. Robert E. Forsaith, minister of the Cowbridge Congregational Church, Hertford, the Rev. Dr. Cumming, of the Presbyterian Church, Crown Court, Covent Garden, and the Rev. Dr. Newman, of the Birmingham Oratory. At the recent meeting of the Bible Society at the Shire Hall, Hertford, Mr. Forsaith, in the course of an address, maintained the indestructibility of the Bible as the Word of God, until it had fulfilled the mission destined for it by its Divine Author, which would only be when the "great globe itself, and all which it inherit shall dissolve," and when only the great and glorious truths taught in its pages should remain. Glancing, however, at the efforts made in Rome and elsewhere by the agents of the Papacy to hinder the work of the Bible Society, and suppress the circulation of the Scriptures, Mr. Forsaith alluded to a discourse delivered by the Rev. Dr. Cumming on the previous Sunday, in which it was alleged that "the Pope, cardinals, prelates, and other officials of the Roman Catholic Church had just issued an order withdrawing the word 'Father' from the Lord's Prayer and substituting the word 'Mary,'" and he read an extract from the *Nonconformist* containing this allegation, stating that if it was not true it should be at once contradicted by the Romish Church; he added, however, that, "if it were true, it showed that that Church had reached a point in its history which was perfectly abominable." Naturally, this statement, made at a meeting of the Bible Society, created a considerable amount of sensation, and the matter was thought to be of such importance that Mr. Forsaith considered himself justified in writing to Dr. Newman to ask if the alterations in the text of the Bible attributed to the Romish prelates had really been made by them. Dr. Newman's reply is as follows:—

The Oratory, December 12th, 1876.

Dear Sir,—Dr. Cumming's wonderful statement, if he really made it, would be incredible were it not so mischievous. Do you mean to say that he gave out literally that "the Pope, cardinals, &c., had just issued an order withdrawing the word 'Father' from the Lord's Prayer and substituting the word 'Mary'?" If he really did say it, he is bound to give his grounds for saying so. It is simply untrue, and a gross calumny; but there are those who, when Catholics are concerned, forget the commandment, "Thou shalt not bear false witness!"

Equally false is the statement that "the Roman

Catholic Church has expunged the word 'God' from all the Psalms wherein it occurs, and has substituted for it the word 'Mary.' To refute this, it is only necessary to go to a Catholic book-shop, and there to consult our Bibles, Psalters, Service Books, and manuals of devotion.

Gross as this second slander is, I think it has risen as follows.—Some of our devotional writers have imitated, or, as Protestants would call it, parodied some of the Psalms, &c., in the Blessed Virgin's honour, such as "O come, let us sing to Mary." English taste is severe, and Englishmen will consider such devotions to be in very bad taste—and many will be shocked at them. I do not like them myself—no Catholic is obliged to use them; I doubt whether any one does. I do not know where to find them if I wished; but they are not a "substitution of the word Mary" and "an expunging of the word God." As well might you say that Pope's famous imitation in English of Virgil's 4th Eclogue is an "expunging" of Virgil's Latin. The Psalms stand in our Bibles in their old authentic text as they ever did, and without taking from the Supreme God His incomparable honour, just as if these adaptations did not exist.

If you would know what Catholics do hold of the Blessed Virgin, I would ask your acceptance of a book of my own. You would not agree with it, but you would see that our doctrine is very different from Dr. Cumming's report of it.—I am, dear Sir, yours truly,

JOHN H. NEWMAN.

The Rev. R. E. Forsaith.

Dr. Cumming, in reply to Mr. Forsaith, says that, in the speech referred to, he never said that Pope and cardinals had just issued an order withdrawing the word "Father" from the Lord's Prayer; but that he had the Lord's Prayer addressed to the Virgin Mary, which he purchased in Paris, observing also it was one among many. [We may here remark that the report of the Doctor's speech on which the correspondence is based was only short paragraph copied from the *Weekly Review*.] The Doctor, however, mentions the following cases in which special honours are given to the Virgin:—

In the work of St. Bonaventure, the Psalms and the *Te Deum* are addressed to the Virgin Mary. Bonaventure gives a new version of the Psalms. Psalm 1st, "Blessed is the man that cherishes thy name, O Virgin Mary," and so on. Psalm 6th, "O Lady, permit me not to be delivered over to the fury of God." Psalm 7th, "O Lady, I have hoped in thee; deliver my soul from mine enemies." These lines are merely a few fragments from the Psalms. The *Te Deum* is also given as follows: "We praise thee, O Mother of God; we acknowledge thee to be the Virgin. All the earth doth worship thee, the Spouse of the Eternal." "Holy, Holy, Holy Mary, Mother of God, Mother and Virgin. The Creed is as follows: "Whoever will be saved should, before all things, have a firm faith about the Virgin Mary." The Litany is as follows: "From all evil deliver us, O Lady. From the anger and indignation of God, deliver us, O Lady," &c., &c.

I have also the Glories of Mary from the Italian of Alphonsus Liguori, and thus authenticated by the late Cardinal Wiseman: "We approve of this translation of the Glories of Mary, and cordially recommend it to the faithful." It closes with these words: "O our Lady, our Mediatrix, our Advocate, reconcile us with thy Son. Grant by the grace which thou didst find, and by that mercy to which thou didst give birth, that He who through thee designed to become a partaker of our infirmity and misery, may also through thy intercession make us the partakers of His happiness and glory."

In a further letter in response to one from Mr. Forsaith, Dr. Newman says he is glad of Dr. Cumming's contradiction, but admits that there are extravagances in the devotions practised by some Catholics to the Virgin Mary, but his Church, while permitting no private judgment on matters of faith, allows her children great latitude in regard to devotions; "and, taking advantage of her tolerance, I will say that I never should use those imitations of Psalms, &c., myself, nor do I think they are commonly used." Dr. Newman adds:—"No Catholic, educated or not, conceives the worship paid to the blessed Virgin as like that supreme adoration which we pay to God. If you knew our devotional writers well, you would find that those who are most eloquent and fervent in their devotion to her, are still more remarkable for their love and profound adoration towards her Son, as the sole Lord and Saviour, the One Atoning Sacrifice, the source of all grace, the true Light and Life of men." In a concluding letter Mr. Forsaith says it will gratify many who hold Dr. Newman in high esteem for his piety and learning, to know that he would not use the parodies of St. Bonaventure in his "Worship" in the secondary sense, and would not pay that adoration to the Virgin Mary that he would to Jesus Christ. He should be glad to believe that all Roman Catholics were prepared to make a similar statement.

MR. ADAM, M.P., ON ECCLESIASTICAL QUESTIONS.

As our readers know, the Right Hon. W. P. Adam, M.P., is one of the Liberal whips of the House of Commons. He addressed his constituents at Alloa last Saturday, Mr. Andrew Mitchell presiding. In the course of his lengthened speech he spoke on English and Scotch Ecclesiastical topics. The Education Bill of the Government he condemned as a backward step, and as to Mr. Osborne Morgan's Bill, he said that they in Scotland could not understand the narrow-mindedness which would prevent the burial of Christians of every denomination in the churchyards. No one who lived in Scotland could have any idea of the strong feeling which Church people in England had with regard to that matter. The attitude of the Church on that question was most obstinate, and

in his opinion, from her own point of view, that was the most unwise thing which could possibly be imagined. If there was anything more than another tending to disintegrate and pull down the Church of England, it was her standing upon these wretched little bits of intolerance of which their action in regard to burials was typical. The attitude of the Government in this matter was very peculiar. They dare not move either one way or the other, because they knew their High-Church supporters would be very angry if they were to give way, and yet they also knew that a number of their fair supporters thought that this was a question on which the Government ought to give way. The Dissenters and Nonconformists of England had, he thought, right on their side, and the members of the Liberal party would, he trusted, never cease until they pressed the matter to a legitimate conclusion. (Cheers.) The Church of England must yield in the end, and he felt sure that if the matter was pressed vigorously she would yield soon. Passing to consider the position of ecclesiastical matters in the two countries, the right hon. gentleman remarked that they saw in the Church of England great internal dissensions. They saw what was being done under the operation of the Public Worship Regulation Act, as to which, while it was yet in the heyday of its popularity, he had said that it was a measure which should never have been supported by any Government. While the Established Church existed the principle of that Establishment ought to be as comprehensive as possible. But this bill was introduced avowedly to put down Ritualism—to put down by force certain principles which existed in the Established Church. No one could dislike Ritualism more than he did, and no one objected more to the whole principle that underlies what the Ritualists did; still, to try to force people out of an Established Church by law was sure to end in the shaking of the fabric of that Church. He felt sure that the feeling of not only the Ritualistic section, but also of the Broad-Church party, was such as might tend very much to shake the Church of England. Looking nearer home, he thought the Act relating to patronage passed two years ago had very much changed the position of the Church of Scotland. He did not think he could better express what he wanted to say as regards the operation of that Act upon the Church of Scotland than by reading a few words he addressed to a similar meeting two years ago, just after the Act had passed. He stood by what he then said, only his feeling that it was an unfair and wrong Act had been intensified rather than diminished:—

As to the objection taken that what he (Mr. Adam) had said with reference to disestablishment could not fail to give rise to misconception in many quarters, he begged to say that as the Church had deliberately and of her own free will changed her relation with the State and the nation, every man who had to do with politics was bound to reconsider his position towards the Church. His position had always been that of a politician who did not hold by the principle of Establishments, but he was unwilling, in order to carry out an abstract idea, to run the risk of the tumult which would arise from disestablishment of an old institution which was confessedly doing a good work. That opinion he still held, although in a modified degree. He thought the time had not come to apply the principle of disestablishment to the Scotch Church, and that many years would yet elapse before it could or ought to be applied to the Church of England. But he must confess that the passing of this Act for the abolition of patronage had very seriously changed his views as the position of the Church of Scotland as a national institution. Patronage in itself was not defensible, but he thought that patronage in some form or another was the essence of an Established Church. It was as it were the badge of the Church's servitude. By its means the Church connected itself with the Crown as representing the nation, with the different municipal and collegiate bodies, and with the land, and the only mode by which you could abolish patronage and still retain the national character of the Church, was by handing over that patronage to the whole body of the people. This had not been done. The so-called National Church had deliberately divorced itself from the Crown, from all public bodies, and from the land, and Parliament had thought proper to hand over, not to the nation, but to a sect, all the power, influence, and emoluments of the National Church, giving it at the same time excessive liberty with respect to the interference of the civil courts. He asked, was this just, was it fair, was it Conservative in the highest sense? and if not, was it to be wondered at that men should view the Church question in Scotland with different eyes than they did when the Church was confessedly more national and less sectarian? It was a question which should be left to time, and when the nation was ripe for it, it would come. The operation of the Patronage Act in Scotland, and the Public Worship Regulation Act in England, both forced on by unwise friends of the Church, would hasten the time more than any agitation could do.

By these opinions he still held; only he felt this, that time had passed on, and that the question had ripened in the meantime. But he would, at the same time, strongly impress upon them, and upon Nonconformists all over Scotland, that this was an English as well as a Scotch question, that they could hardly be considered separately, and that to attempt to get the whole Liberal party to adopt disestablishment as a principle of action would at the present time tend very much to break up that party. That was his opinion, and having had some experience of the House of Commons, he was enabled to say with some confidence that it was right. He knew that that had been very much called in question. They were aware that he was a Fife man, and that, in his capacity as chairman of the Liberal Committee of that county, he was

present at a meeting of Sir Robert Anstruther's supporters some time ago. He was there simply in his capacity as chairman of the Liberal Committee, and not in any way, as was supposed by some gentlemen who wrote to the newspapers, specially to support Sir Robert. He then took the liberty of giving the party in Fife and the party generally advice which appeared to him ordinary, commonplace, and sensible, such as he should have thought no Liberal could well differ from. It was this, that they should try as a party, as far as possible, to sink minor differences, remembering that they had great principles at stake, and that it would be a most unwise policy for the Nonconformists of England or Scotland to attempt to pledge every Liberal member on disestablishment. That speech had led to a good deal of controversy. It had been taken up very heartily by an able conducted paper, the *Daily Review*, the leading articles and most of the writers in which seemed to indicate that the question of disestablishment was much more important than the question of party, and that everything ought to give way to that. These arguments had been ably met by other letters, and especially by letters signed "A U.P. Elder," to which he could add nothing, as he thought them very good. He (the right hon. gentleman) had read all that correspondence carefully, and still he remained most distinctly of the opinion he held before—that to press disestablishment too strongly at the present time would be both unwise and unfair to the Liberal members of Parliament. As long as the Liberal party remained united, there was no doubt but what they could carry out their principles, and return Liberal members for many places that were now represented by Tories; but if disunited their power would be immediately gone. Don't let it be said that no man who was a Churchman could be a Liberal! He knew large numbers of good Churchmen who were good Liberals all the same; and it would be a most suicidal act for any party to attempt to ostracise so large a portion of its supporters, by saying that men who attended the Established Church, and believed that it ought still to be kept up, could not therefore be Liberals. It had even been said that it was better to have a Tory in Parliament than a gentleman like Sir Robert Anstruther to represent the county of Fife. He (Mr. Adam) only asked them to consider what that meant. Let them look back, and consider what the legislation for the past three or four years had been. If a Liberal Government had been in power during that time, did they think they should have had a Patronage Act, a Public Worship Regulation Act, or an Army Exchanges Act? Did they think they should have had the surplus which was left as an inheritance to the Tory party all frittered away, the Estimates all very much increased, and an additional 1d. put on the income-tax, with the prospect of another 1d. being put on this year? Let them look over the whole course of legislation, and they would see that it did make a difference to this country at this moment, and that it might make a great difference to the progress of the country in after years, whether that legislation was coloured by Liberal or Tory principles. Surely these Liberal principles were most important, and to set up the question of disestablishment as the only point upon which Liberals ought to fight was, he thought, to take a narrow-minded view of the question, and one which would not in the end conduce to success. He did not approve of all that Sir Robert Anstruther did. He disapproved very much of his action on the Patronage Bill. But he knew Sir Robert to be a thorough good Liberal upon every question except Churchism; and to say that a Tory would be a better representative for the county of Fife than his honourable friend, would be a very great mistake. Let the Nonconformists agitate and persuade, and do what they could to advance their principles; to that he did not object. On the contrary, he should like to see them advancing, and for himself personally, he should do what he could to assist them; but do not let it be said that Churchmen could not be Liberals, or that a Tory was preferable as a member of Parliament to a Liberal who did not agree with some of his party upon that one particular point. (Cheers.)

The CHAIRMAN said he differed somewhat with their right hon. member in regard to the question of disestablishment. The right hon. gentleman's view of the matter was, that it should not be made a testing question, so as to make it possible for Tories to take the place hitherto held by Liberals in the representation of this or any other county. If that were to be the result, he certainly agreed with the remarks of Mr. Adam; but, at the same time, he would be inclined to go this length that the question might be made a test as between Liberals. (Cries of "No, no," "Yes, yes.")

The Rev. J. W. LAURIE, Free Church minister, Tullialian, said he found by returns that the proportion of the whole community adhering to the Established Church was about 38 per cent.; and he wished to know if Mr. Adam adhered to the principle laid down by Mr. Gladstone that the Church which had ceased to retain a majority of the community was not entitled to the privileges of Establishment?

Mr. ADAM said he thought they had heard his opinions pretty decidedly as to the present Establishment in Scotland. As he had said before, he thought it had ceased very much to be a National Church, and had become more one of the Presbyterian sects, and therefore he did not think it was entitled to hold the same position as an Established Church as it used to do.

Mr. LAURIE asked whether, in the interests of civil and religious liberty, Mr. Adam would support the appointment of a Royal Commission with a view to rectifying what he had admitted was a great wrong in connection with the present position of the Established Church.

Mr. ADAM said he voted for such an inquiry when he supported the motion of Mr. Baxter two years ago, and he should be perfectly prepared to do so again.

A vote of confidence in the right hon. gentleman was eventually carried.

MR. LEATHAM, M.P., AND THE PATRONAGE QUESTION.—The *Manchester Examiner* understands that Mr. E. A. Leatham, M.P., intends, as soon as Parliament assembles, to give notice as follows:—“To call attention to the existence of simoniacal transactions and other abuses in connection with the exercise of private patronage in the Church of England, and to move that, in view of the prevalence of such practices, remedial measures of a more stringent character than any recently introduced into this House are urgently required.”

THE CHURCH AND THE LIBERATION SOCIETY.—The new number of the *Church Quarterly Review* contains an article by Canon Ashwell, on “Modern Dissent: The Liberation Society: the Burials Bill.” It bewails the altered spirit of Nonconformists, whose main object is now to destroy the Church and dispose of its property; and examines the resources of the Liberation Society, which, though it has an extensive and active machinery, can do nothing with the present Parliament. In respect to the Burials Bill, the writer denies that there is any considerable grievance, and proposes the following as the only remedy:—

All existing country churchyards which are full, or nearly so, should be closed at once, and an Act passed by which parishes, or groups of parishes, should be enabled to acquire land for the purpose of burial, borrowing money, if need be, on the security of the rates for its purchase and laying out, while the cost of maintenance might be defrayed from the fees for the several interments. Power must be lodged with the central government to compel, if need be, the local authorities to act, just as in the case of their neglect to enforce vaccination. In this way all, of whatever creed, or no creed, would stand upon a common equality as regards a burial-ground provided at the common cost and for the common benefit.

The article concludes as follows:—

The Dissenters—always excepting their ministers—do not care about our burial-grounds in themselves, but the agitators do care a great deal about the *entry* to them, because it will put them in so much better a position when the disestablishment question shall come on. Our wisdom is to do everything that in us lies to be in the best position to meet that crisis when it comes. The day for concession and conciliation is gone by utterly. Better far be beaten, if it is to be, without having first rendered ourselves contemptible by unworthy yielding, than to begin by losing alike our own self-respect and the respect of our opponents, by what they will regard as inconceivable weakness. But there is not the smallest reason why we should be beaten at all.

We hope to deal with the article next week.

The Bishop of Exeter is to be presented with a pastoral staff, in recognition of his generosity in diverting £800 a year from his income to the see of Truro.

It is said that the prayers of the congregation are now asked at St. Michael's, Folkestone, “on behalf of the Rev. Arthur Tooth, who is suffering at the hands of a secular court, presided over by Lord Penzance.”

The North Isles Presbytery on Friday admitted as an ordained minister of the Church of Scotland the Rev. Mr. Mowan, formerly a minister of the United Presbyterian Church, who has accepted a call from the congregation of North Ronaldsay, Orkney.

The Prussian Ministry of Public Worship has two important measures in course of preparation for submission to Parliament. One is for the abolition of private church patronage; the other for the abolition of church-rates in Trans-Rhenish Prussia, where they are still levied. Both measures are considered sure to pass.

RITUALIST STATISTICS.—From the *Annual Directory* of the English Church Union, it appears that the membership on the 1st inst. included seven bishops, 2,031 clergymen, 5,792 lay members and associates, and 5,929 women associates; making in all 14,225, a gain during the past year of 945.

THE FOLKESTONE RITUAL APPEAL.—“The Rev. C. J. Riddale v. Clifton and others,” has been appointed to be heard before the Judicial Committee of the Privy Council on the 23rd inst., when the Lord Chancellor will preside. It is the first appeal under the Public Worship Regulation Act.

NONCONFORMISTS AND UNIVERSITY HONOURS.—In the Cambridge Law Tripos, of which the list is just issued, the senior is a son of Mr. William Bond, a leading Nonconformist and Liberal in that town. Young Mr. Bond had previously received the University member's prize for the best English essay.

A STEP IN THE RIGHT DIRECTION.—Under the head of the “Ecclesiastical Department,” the *Madras Times* says that it understands that “the grants which are now being made by Government for Church establishments in this Presidency will all be withheld after payment of the allowance for the

month of March next, except to such places of worship as are maintained for the benefit of the military service exclusively.”

THE CHURCH DISPUTE AT LIVESEY.—Perfect tranquillity prevailed at Livesey on Sunday. The Rev. P. Bell has instructed his solicitors, Messrs. Hall and Son, of Accrington, to petition the Court of Arches with a view of compelling the Bishop of Manchester to reinstate him as vicar-designate of St. Andrew's Church, Livesey. The trustees of the church, however, have met and appointed the Rev. J. C. Webb, of Blackburn, as Mr. Bell's successor. The Loyal United Orangemen of Great Britain are subscribing a testimonial to Mr. Bell.

THE GOVERNMENT AND THE IRISH ROMAN CATHOLICS.—We are told that Her Majesty's Government are likely to make certain concessions to Cardinal Cullen in the next session in the matter of denominationalism in higher and secondary education. The Tories joined the Ultramontane in defeating Mr. Gladstone's Dublin University Bill, which was too denominational for advanced Radicals, too Roman Catholic for the Conservatives, and too little denominational and Catholic for the Ultramontane party. But in the days when their power begins to wane the Tories are, it seems, to bid for the votes of the Irish Catholics.—*Sheffield Independent*.

THE HALIFAX VICAR'S RATE.—Sir H. Edwardes, Bart., and Mr. Prescott, both large owners of property in the parish of Halifax, have each headed a subscription list with 500*l.* towards raising the sum of 11,000*l.*, required for the redemption of the vicar's rate on cottages, and converting the charge on land, in accordance with the Tithes Commutation Act. It is said that a meeting of ratepayers will shortly be held, when it is hoped that the subject will be heartily taken up and brought to a successful issue. It is believed that the Dissenters, although they refuse as a body to subscribe to such a fund, will raise an equal amount for the funds of the Halifax Infirmary and other charitable institutions.—*Bradford Observer*.

A TRANSATLANTIC HATCHAM.—An American paper says:—“There was a double service in a Methodist church at Nottingham, Manitoba, on a recent Sunday. A feud had rent asunder the congregation, and each faction called a new minister. One of them took possession of the pulpit, and the other sat behind the chancel rail. The man in the pulpit gave out one hymn and the man behind the rail another, and both were sung simultaneously by the rival factions. The man behind the railing gave out his text, and the man in the pulpit began to read a chapter from the Bible. The chapter came to an end before the sermon, and a hymn was interjected; but the preacher went on from point to point without being worried in the least. At the close of the service a deacon explained that it had been enacted ‘under legal advice, and to further the cause of Christ.’”

RITUALISTIC RIOT.—At Dorchester, near Wallingford, a lecture was arranged to be delivered on Monday night, at the White Hart Hotel Assembly Rooms, by the Rev. Blake Concannon, on behalf of the Church Association, upon the English Reformation. The district being Ritualistic, there was a strong demonstration against the lecturer, and he was received with storms of groans and hisses and counter applause. Mr. Concannon told the audience that if they refused to hear him it was because they were afraid of the truth, and hinted that the interruption was an organised one, and that the disturbers were paid. This was the signal for the renewal of the uproar, and the chairman, after vainly trying to be heard, had to declare the meeting closed. Several Ritualistic clergymen were present, and occasionally attempted to pacify the meeting without effect, and the meeting nearly degenerated into a free fight.

MORE BISHOPS.—At a public meeting held in Bristol last week it was resolved to memorialise the Home Secretary to bring in a bill for the reconstitution of the ancient see of Bristol, by dividing it from that of Gloucester. It is proposed that the new bishop should also be Dean of Bristol, by which an income of 1,500*l.* would be secured. Dr. Ellicott offers 500*l.* a-year, and it is intended to raise 25,000*l.*, so as to secure another 1,000*l.*, or a total of 3,000*l.* a-year. A similar meeting has been held at Macclesfield to promote the division of the see of Chester, at which the following resolution was adopted:—“That, looking to the large increase of the population in the diocese of Chester, especially in that portion included in the county of Lancaster, this meeting is of opinion there should be a division of the diocese by the creation of a new see at Liverpool.” Large sums have already been promised for this object.

ST. ETHELBURGA, BISHOPSGATE.—On Thursday afternoon an adjourned meeting of the vestry of this parish was held in the vestry-room of the above church, to consider the course to be adopted in relation to the alleged infringement of the Public Worship Regulation Act by the rector, Mr. Rodwell. Mr. Batterbee, one of the churchwardens, occupied the chair, and about twenty other gentlemen were present. On Dec. 13 a meeting was held, at which a resolution was passed calling upon the rector to conduct the services in a manner more in accordance with the regulations laid down in the Book of Common Prayer. In reply, the rector said that he did not consider his behaviour unwarranted by the rubrics, and a petition calling upon those who frequented the church to support him against the action of the vestry, some of whom he characterised as Dissenters, was affixed to the walls of the building. At Thursday's meeting, the correspondence

between the clerk to the vestry and the rector having been read, a resolution proposed by Mr. Gould, requesting the churchwardens to take such steps as they might think necessary to enforce the resolution of Dec. 13, and promising them indemnification, was unanimously carried.

THE PROPOSED NEW BISHOPRICS.—The London correspondent of the *Leeds Mercury* writes:—“There is a likelihood of a keen Parliamentary discussion upon the proposal to form four new bishoprics. Mr. Peter Taylor and certain of his Radical friends will, I believe, have something to say over the matter, not that that will have any practical effect in relation to the decision to be arrived at. As Parliament will not be asked to vote any of the necessary money, the greatest obstacle to an additional increase of the Episcopate will not, of course, arise. Another point which will tend to get rid of obstacles is the fact that the new bishops will not have seats in the House of Lords. Even the present Government would not have dared to submit such a proposition, as the political tendency of late years has been rather to question the right of those who at present have seats, than to increase the number of those enjoying the privilege. But though these considerations are palpable enough in their way, they will by no means get rid of the Parliamentary objection to the contemplated step. The point on which the Opposition will turn is, of course, the argument that by increasing the Episcopate the Establishment will be strengthened, whereas the tendency of modern thought and modern progress lies in the direction of disestablishment.”

RITUALISTIC DEVELOPMENT IN LONDON.—The London correspondent of the *Manchester Guardian* says:—“The Ritualists are, I understand, very angry with the incumbent of the new church of St. Agnes, Kennington Park, because he has invited the Bishop of London to consecrate the building on Saturday next. To use the euphonious phrase of their leading organ, ‘they would not hand over a pigsty to the Establishment’ in the face of their experience at Hatcham; and as Mr. C. L. Wood, the president of the English Church Union, is to take the chair at the public luncheon after the consecration, the proceedings are likely to possess some interest if the bishop is present. Meanwhile in other quarters there is no sign of any abatement of fantastic practices in the Ritualistic churches, and at St. Mary Magdalene, Munster-square, Mr. Stuart has just had one of his chasubles decorated by a large crucifix, which, worn on the back of the celebrant, has certainly far from a decent effect. In the City parish of St. Ethelburga, Bishopsgate-street, where Mr. Rodwell, the rector, has introduced many very extreme practices, the parishioners in vestry assembled have empowered the wardens to take immediate steps to prevent any further breaches of the law in the celebration of Divine service. Mr. Rodwell, who has an income of 1,070*l.* a year from the church, is non-resident, although he goes into town to perform the service; but at present he is away on long sick leave. At St. Mary the Virgin, Primrose-hill, where the ritual is as elaborate as at Hatcham, a prosecution is talked of; and the minister, Mr. Fuller, has already canonised Mr. Tooth by holding him up to his children during the public catechising in his church as a modern martyr. In this case, however, there would be little difficulty in enforcing the law, as the church is only licensed and has no district.”

THE BISHOP OF LINCOLN AND THE PUBLIC WORSHIP REGULATION ACT.—The Bishop of Lincoln was lately asked his opinion of the following resolution, to be proposed at a meeting of the Newark and Southwell Branch of the English Church Union:—“In consequence of recent action taken by the court erected under the Public Worship Regulation Act, this meeting declares that in its judgment any sentence of suspension or inhibition pronounced by any court sitting under the aforesaid Act is spiritually null and void, and that should any priest feel it to be his duty to continue to discharge his spiritual functions notwithstanding such sentence, he is hereby assured of our sympathy, and of such support and assistance as the circumstances of the case might demand.” His lordship, in the course of his reply, says:—“They who resist the decisions of the Court of Arches on the grounds alleged by them must by parity of reasoning proceed also to resist the decisions of the final court of appeal, namely, the Judicial Committee of the Privy Council, which has succeeded the Court of Delegates, and has been constituted by legislative enactments, without the advice or assent of the Church. Indeed, this is already avowed by some. And who can foresee what will be the end of such a conflict as this? In writing thus, I shall not be supposed to say that the present system of our ecclesiastical judicature, and our present mode of legislating on ecclesiastical and religious questions, are not open to serious objections and do not require amendment. On the contrary, I fully admit the force of what is pleaded by many in both these respects. I am of opinion that, for the sake of the State as well as for that of the Church, much more liberty ought to be given, and much more importance be attached to the judgment of the spirituality in ecclesiastical causes, and to the action of the Church of England in her synods, diocesan and provincial, so that she may be recognised in her authentic character, as grounded on Holy Scriptures interpreted by the consent and practice of the ancient Catholic Church. But we shall never obtain these benefits by violent resistance to constituted authorities. On the contrary, we shall provoke violent reprisals,

and shall greatly injure the cause which we desire to maintain."

Religious and Denominational News.

The Rev. C. H. Spurgeon, who is far from well, has gone to the South of France to recruit his health.

The Rev. John Richardson Selwyn, M.A., a son of the Bishop of Lichfield, has been appointed Bishop of Melanesia, which comprises the islands of the South Pacific. Mr. Selwyn has been in charge of the mission since the murder of Bishop Patteson in 1871, and it is understood that he would have received the appointment to the bishopric earlier but for his age, which is only thirty-two. It is expected that he will be consecrated in New Zealand.

SALTAIRE.—The Rev. David R. Cowan, having resigned the pastorate of the Saltaire Congregational Church, after about eight years' laborious and successful work, preached his farewell sermon last Sunday evening, to a crowded and deeply-moved congregation. In the afternoon, Mr. Cowan addressed the members of his past and present Bible-classes, numbering about 200.

EVANGELISATION SOCIETY.—A meeting on behalf of this society was recently held at the residence of Mr. Robert Baxter, 28, Queen Anne's-gate, Westminster, at which Captain Smith, the honorary secretary, said that if the three months yet to run of the current financial year were in proportion to the nine months that were past, they would have held 10,000 meetings this year, and the Gospel would have been preached, in all its simplicity and fulness, to some 2,000,000 people, a great portion of whom were not reached by any ordinary agency.

CHRIST CHURCH BAND OF HOPE.—This institution, which is in connection with the Rev. Newman Hall's new church in Westminster-road, held its anniversary on Wednesday evening last. All the members of this society have signed a promise to abstain from all intoxicating drinks as beverages after obtaining the written consent of their parents. The proceedings commenced with a social meeting; afterwards the Rev. Newman Hall occupied the chair, and a pleasant evening was spent in singing and reciting by the children. Mr. A. G. J. Glasspool, the honorary secretary, in reading the annual report, said that, though the society had only been established two months, 100 children were in attendance at the weekly meetings, and 125 children had taken the pledge. The evening closed with the distribution of a number of temperance books.

SHIPLEY, NEAR BRADFORD.—On Thursday, the 4th inst., a public service was held in the Lecture Hall, Shipley, on which occasion forty-five persons who habitually meet for worship in the above place were formed into a duly constituted Congregational Church. The Rev. D. Fraser, LL.D., of Bradford, presided over the meeting; the Rev. T. G. Horton described the character and duties of a Church of Christ; Mr. G. W. Holloway presented a list of the persons who had offered themselves for fellowship; and Dr. Fraser called upon them to assent to the purpose of entering into Church communion. This having been done, Dr. Fraser declared them a properly constituted Church of Christ. The newly-formed Church then proceeded to the choice of five deacons, to whom some valuable counsels were addressed by the Rev. J. Ashton, of Eccleshill. The service of the evening concluded with the administering of the Lord's Supper, at which also Dr. Fraser presided. The Rev. J. Haley, of Lister Hills, the Rev. J. Bruce, of Manningham, the Rev. A. Russell, M.A., of Bradford, Rev. W. Frost Morley and Rev. J. Browne, B.A., also took part in the services of the evening.

BOND-STREET CONGREGATIONAL CHURCH, LEICESTER.—Special New Year's services were held in connection with this church on Sunday and Monday week. The pastor of the church preached on Sunday evening the first of a series of discourses to the young which he purposed delivering on the first Sunday evening in each month during this year. On Monday a social meeting was held, when a large number assembled for tea in the schoolroom, and afterwards for the meeting in the chapel. The Rev. Morley Wright occupied the chair, and in his report of the work of the past year announced that all the institutions of the church were in a prosperous condition, and that more had been raised for benevolent and evangelistic efforts than in any previous year. The church had also considerably increased in numbers, though several had been lost by removal and death. Mr. Wright spoke of the great cordiality and zeal which had characterised the church during the past year, and exhorted to persevering and cheerful continuance in well-doing. Addresses were also delivered by the Revs. R. Caven, B.A., and Thomas Great (Long Buckby), and Messrs. Almond, Lankester, Anderson, and Hibbert.

THE WEEK OF PRAYER.—Under the auspices of the Evangelical Alliance, the annual week of united and universal prayer was commenced on Monday last week at the Langham Hall, Great Portland-street. The chairman of the opening meeting was Mr. Donald Matheson, and the service was devoted to thanksgivings and confessions, and an address in review of the past year was delivered by the Rev. Samuel Bardsley, rector of Spitalfields. On Tuesday prayer was offered for the Holy Spirit on the Universal Church, for its deliverance from error and corruption, and its increase of faith, activity,

holiness, and Christian charity. On Wednesday for families—for the unconverted; for sons and daughters at school and college, and for those abroad; for any in sickness, trouble, or temptation; and for those who have recently been "added to the Church." On Thursday—for nations; for rulers, magistrates, and statesmen: for philanthropic and benevolent institutions; for a pure literature, the spread of sound education among the people, and the maintenance of peace. On Friday—for Christian missions to the Jews and Gentiles; for Sunday-schools; and for the conversion of the world to Christ. And on Saturday prayer was offered for the observance of the Christian Sabbath; for the promotion of temperance; and for the safety of those "who go down to the sea in ships, that do business in great waters." Services were also held at the Centenary Hall, Bishopsgate-street, and addresses delivered by several ministers and others. The services were all well attended.

THE LATE REV. DR. HENRY NISBET, MISSIONARY, SAMOA.—The following is an extract from a letter to Mr. William Logan, Glasgow, respecting the late Rev. Henry Nisbet, LL.D., from the Rev. Dr. George Turner. The letter is dated Malua, Samoa, August 31, 1876. "Four days ago," says Dr. Turner, "I resumed my classes in the Mission Institution—but what a blank the absence of our dear departed brother is! I cannot tell you how much I miss him—the companion of my boyhood. We were at the same Sabbath school; went together to the same young men's Sabbath morning prayer meeting; joined the church together; fanned the missionary flame in each other's hearts; went before the directors of the London Missionary Society together; studied together at Glasgow, Paisley, and Cheshunt; were ordained together by the then Relief Presbytery of Glasgow; sailed to the South Sea Islands together; fought side by side in that terrible battle with the savages of Tanna; and here for three-and-thirty years we have been associated together amid all the varied scenes of missionary life in Samoa. For the last sixteen years, as you are aware, we have been associated as fellow-tutors in conducting our mission seminary; and no one knows better than I do how faithfully and conscientiously he did his work. He will still speak, as I told the students to-day, and be a teacher of many, by means of his printed commentaries and manuscripts, which have been copied by hundreds of students. He was thorough in everything he did; had an extensive and very idiomatic knowledge of the language, and was able with much clearness to make his instructions tell on the native mind. He has joined many, I doubt not, whom he was instrumental in leading to heaven; and rests in the presence of that Saviour, to whom, in early years, he devoted his life; and in whose service he was literally 'faithful unto death.' May we all, in God's good time, know what it is to be there!"

THE CHILDREN'S HOME.—NEW CHAPEL AND SCHOOL.—On Wednesday last the ceremony of laying the memorial-stones of a new chapel and school was held in connection with the Children's Home, at Bonner-road, Victoria-park. Mr. Alderman and Sheriff Hadley presided on the occasion, and was supported by the Revs. Dr. Punshon, R. H. Lovell (Congregational), E. A. Telfer, W. Tyler, T. B. Stephenson, B.A., Messrs. Horace Marshall, F. Horner, and a number of ladies. The visitors were greeted by the children of the Home and the boys' band, which discoursed various melodies in a spirited and pleasing manner. Suitable hymns were also sung for the occasion, and the Rev. R. H. Lovell engaged in prayer. The memorial-stone of the school was laid by Miss Theodora Stephenson, who was introduced to the assembly by Mr. Marshall. The work having been duly performed, Mr. Stephenson introduced Master Horace Marshall, who laid the stone of the chapel in the same way. Both young people were presented with silver trowels to perform the ceremony, and at the conclusion three hearty cheers were given for them. The meeting was then adjourned to the Wesleyan Chapel, Approach-road, and after the singing of a hymn, the chairman called on Mr. Stephenson to make a statement.

Mr. Stephenson said the Children's Home had been in existence for seven years, and had always received very great and valuable help from Dr. Punshon, Mr. Marshall, and many others. During the seven years the Home had grown into various branches, so that now there were the parent institution, the Lancashire branch, the Canadian branch, the Certified Industrial branch at Milton, the Children's Mission at Bonner-lane, the Mission Hall at Bethnal-green, and the Sailor Boys' Training School (preparing) near the Thames. Four hundred children, orphan and outcast, had been rescued, trained, and sent forth into the world to earn an honourable livelihood. Four hundred and ten such children are now resident in the Children's Home, and five hundred had been refused during the year through want of room, and further accommodation could not be made till the present debt was paid. Of all the children that had left, not half-a-score had committed any crime, or had been even noted for taking a vicious course. Nearly the whole of their funds depended on voluntary subscription, and by that means 40,000/- had been raised. The London branch was approaching completion, and the school and chapel they were now building would contribute towards that completion. The debt was 10,000/- at the beginning of the year, but they hoped by various methods soon to materially reduce this, and he had undertaken to raise 1,000/- by giving services of song.

The building now being erected would cost £1,876. Mr. Marshall had kindly contributed 500/- for the chapel, and other friends had enabled him to meet the cost of the school. In all he had received contributions sufficient to meet the outlay, except 10/- 15s., which he desired to present on behalf of his daughter, who had been so kindly invited by the committee to lay the memorial-stone of the school. But he hoped some day or other some friend would give them an organ, and with a view to this they wished to build an organ-chamber, and a choir chamber, and if no money were forthcoming they could also put into the chapel an end gallery. These additions would cost at least 152/-, but would give a sort of finish to the premises. The chapel was needed for their daily worship—which was the strongest bond and impulse of their work—and on Sundays they hoped to see subscribers and friends dropping in at times to take part with them in their worship. Mr. Alderman and Sheriff Hadley, in the course of a suitable speech, expressed the hope that the institution would receive more sympathetic and liberal support. The Rev. Mr. Lovell spoke in high terms of the institution, particularly insisting that Mr. Stephenson's work had the guarantee of a recognised committee, and that it was not therefore liable to the suspicions which gathered around some enterprises of a similar character, in which one man received public money and was responsible for it to nobody. He knew the Children's Home, and had the fullest confidence in its management. The Rev. Dr. Punshon thought it was pleasant to begin the year by aiding in a glorious work of charity and mercy. As Mr. Stephenson had observed, he had from the origin of the institution felt a great interest in its progress. It appeared to him something like an inspiration in the mind of Mr. Stephenson which led him to begin this wonderful project. It was a vast work, and had afforded proofs of good that he believed would be permanent in more than one nation. He had helped the Children's Home when in Canada, since it seemed to him that some temptations might be more easily overcome in that country than they could be at home. Mr. Stephenson said that they gave their bigger children a trifle of pocket-money weekly for he thought it better that children should not be left entirely without money; it was better that they should learn to use it, and as the pocket-money was dependent on conduct, it became a valuable help towards the maintaining of discipline without violence. He had been obliged to restrain many from giving their all to the object, and out of their savings they had contributed 20/- towards the collection, which the chairman received them and there from their own hands in small purses provided for the occasion. The collection being made, the meeting terminated with a vote of thanks to the chairman. The proceeds of the day were about 100/-

Correspondence.

PASTORS' RETIRING FUND.

To the Editor of the Nonconformist.

SIR,—The following letter speaks for itself. It is one of the first fruits of efforts made in the autumn through some of the County Associations, and which it is hoped may be made through them all, as opportunity offers, to interest our churches in this fund. If every church would act as this little church has done, we should have no more of that weary waiting for the help of the fund, which it is painful to think there are constantly between twenty and thirty brethren, every way eligible, who cannot be assisted to that repose which their lifelong labour has made a necessity.

For obvious reasons I withhold the name both of the place and the pastor; but I venture to ask attention to the letter, in the name of Him who estimates at their true value all our gifts for His service.

I am, yours sincerely,

R. T. VERRALL, Secretary.

Memorial Hall, Jan. 10, 1877.

[COPY.]

"January 8, 1877.

"Dear Sir.—I enclose P.O.O. for 15s. 11d. for Pastors' Retiring Fund, which please accept as a New Year's offering from my people. You will judge how poor we are when I say that the sacramental offering is generally about 9s. or 10s. I have sent you the whole of it for January, and you will see that, small as the amount is, an extra effort has been made. I hope to send you a similar amount every year."

Turner's well-known picture of the "Slave Ship" has been sold in New York for 2,000/-—a third of what its late owner paid for the painting. The same sale included a number of pictures recently on view at a loan collection in the Metropolitan Museum, and amongst them a valuable work of microscopic dimensions by Meissonier, "Soldiers Playing Cards," which fetched 2,300/-

THE EASTERN QUESTION.

At Monday's sitting of the Conference, according to a telegram from Constantinople, Lord Salisbury, in the name of his colleagues, communicated the last proposals of the Powers, reduced and softened down, as anticipated yesterday. The questions of a gendarmerie, of the cantonment of the troops, and the delimitation of the two Bulgarias were abandoned, the cession of Zvornik to Servia was left in suspense, and the point relating to the aggrandisement of Montenegro was reduced to the limits which the Porte had signified its willingness to accept, so that all the contested points are given up except two, namely, the appointment of the governors of the provinces and the committee of supervision. Even these two points are only maintained in a modified form; the governors are to be approved of by the Powers only during the first five years, and the idea of a European commission is replaced by that of a mixed body composed of Europeans and Turks.

After making this communication Lord Salisbury announced that if the Sublime Porte did not agree to the proposals he had instructions to withdraw, and Sir Henry Elliot also stated that he was likewise directed by his Government to leave Constantinople and entrust the business of the embassy to the hands of a *charge d'affaires*. Thereupon all the other Plenipotentiaries successively made a similar declaration, some of them laying stress upon the fact that it was to the interest of the Porte to accept the proposals.

Safvet Pasha replied that he regretted this decision, adding that he should require to refer the matter to the Sublime Porte before giving a final answer, but that he did not think it possible for the Turkish Government to yield upon the two points relating to the Commission of Supervision and the appointment of governors, these proposals, which affected the independence of the Porte, having been already rejected. The Sublime Porte, however, would examine the communication of the Powers, and reply definitely thereto at the next sitting.

The Conference will meet again to-morrow if the Turkish delegates are prepared with their reply; if not, it will remain adjourned until Saturday, the latter being the more probable date of its re-assembling.

The Grand Council of 180 members, consisting of all the high dignitaries of State, will be convoked to decide upon the final answer of the Ottoman Government. If, as seems probable, the answer be a refusal, the European Plenipotentiaries and Ambassadors will leave Constantinople at once.

The Augsburg *Allgemeine Zeitung*, the leading journal of Southern Germany for longer than a century, in a remarkable article upon the Conference, declares that "Germany cannot afford to see a decision indefinitely delayed. Her commercial interests have suffered terribly under this prolonged suspense; her diplomats cannot but be aware that Germany has an immense, though an indirect, interest in the remodelling of the East; and if Russia will not go to war, she should be compelled to keep the peace, and leave off her incessant Pan-Slavonic intrigues. The co-operation of Germany and Austria would wipe out the whole Oriental Question in a moment."

In an article published on Monday, the *Phare du Bosphore* of Constantinople declares that war must be considered imminent while the Powers endeavour to force the Porte to discuss their conditions, without taking into consideration the bases of the Turkish proposals.

Mr. Baring, after a three days' leave, was ordered back to Philippopolis by Sir Henry Elliot. The order was, however, countermanded by Lord Salisbury, who wishes to consult him.

In Berlin an official denial has been published of the statement that at last Thursday's sitting of the Conference the German Ambassador threatened to retire from the negotiations if the Porte did not give a decisive reply to the proposals of the Powers. This statement is described as a pure invention. A contradiction to the same effect also comes from Constantinople. It is also denied by the *Moniteur*, which, to a certain extent, expresses the views of the French Foreign Office. That journal asserts that Germany has not ceased to associate herself with the work of the Powers, but at the same time she is the Power which, in the present state of general equilibrium, can face the Eastern complications with the greatest tranquillity, because she possesses formidable armaments, and because these complications cannot touch her in her essential interests.

Lord Salisbury, it is reported, has received instructions to act in unison with the Northern Powers, but not to join in a collective ultimatum to the Porte.

The *Observer* publishes special telegrams from Constantinople, Berlin, Vienna, and Paris, all of which anticipate the failure of the Conference.

According to the *Globe*, Nubar Pasha has accepted the post of Governor of Bulgaria, offered him by the Porte.

It is stated in a telegram from Belgrade that the bonds of sympathy between Russia and the Slavonian Provinces of Turkey are very much weakened, and that an energetic policy in favour of good government in these provinces on the part of Western Europe would soon terminate the so-called Pan-Slavic agitation.

The Russian journals continue to speak very calmly of the failure of the Conference, which they represent as a *fiasco*, not of Russia, but of all

Europe. The *Golos*, in a long essay upon the present state of the question, arrives at the conclusion that Russia cannot trust England, and must think twice before she goes to war while Lord Beaconsfield is in office.

General Tchernayeff arrived at Prague on Thursday, and received an order on Saturday afternoon from the Director of the Police to leave the city the same evening, as his presence there disturbed the public peace. A telegram to the *Daily News* says that the rumour of this spread quickly over the place, and by the evening a crowd of about 6,000 persons assembled before the general's hotel, and a regular tumult began. The authorities were obliged to call out the military, and the general was escorted by a cavalry detachment to the railway station amidst the cries of the populace of "Long live Tchernayeff!" "Down with the Hungarians!" &c. The military cleared the streets with difficulty, and many arrests were made.

Reparation has been demanded of the Porte by the Government at Bucharest for the violation of Roumanian territory by a party of Bashi-Bazouks on the 8th, when a guardhouse was pillaged, and two soldiers mortally wounded.

The Russian flagship Svetlana, the Grand Duke Alexis commanding, has arrived at Norfolk; the entire fleet will winter at Norfolk. The Grand Duke Alexis will soon visit Washington.

A sword of honour has been presented to the Commander-in-Chief of the Turkish forces by the Hungarian students delegated for that purpose, and a grand banquet was to follow. The reception of the Magyars by the Mahomedans was very cordial.

The Vienna *Tagblatt* says that preparations have been made for the early departure of the Sultan from Constantinople to Rustchuk, on the Danube, opposite Giurgevo, in Wallachia, to personally assume command of the Turkish forces.

Zia Pasha has received an address bearing the signatures of 25,000 Mussulmans and Christians requesting him to become deputy for Constantinople in the Turkish Parliament. He will in consequence resign the Governor-Generalship of Syria.

An address has been issued by the chief of the staff of the Russian army at Kischineff announcing that they are about to cross the frontier into the friendly country of Roumania, and hoping that every effort would be made to protect private property and guarantee individual security. A telegram from the Russian camp states that, although the Grand Duke Nicholas still keeps his room, he occupies himself daily with military affairs, and has direct communication with the Russian Minister of War. The army has received reinforcements, which bring its strength up to 180,000 men.

FOREIGN MISCELLANY.

Prince Bismarck is reported to be still indisposed, and confined to his room.

A telegram from Malta states that the Chinese Embassy had arrived at that island, and had started for this country.

The American papers state that Mr. Sankey's voice is broken from excessive singing, and he needs rest.

In Paris the weather has not been so mild as at present for nearly a century. The famous chestnut tree in the Tuileries Gardens has already green buds it.

A telegram from Rome states that the health of General Garibaldi is considerably improved, and that strong hopes are entertained of his speedy recovery.

The cattle-plague has broken out at Altona, and the export of cattle has been completely suspended in consequence. The disease is said to have been introduced by foreign beasts.

It is proposed to rebuild that part of the Palace of the Tuileries in Paris which was burnt during the Commune, and to establish there an art museum.

A Roman telegram states that the bersaglieri encountered on Wednesday the brigands who lately robbed the Palermo and Sciaca diligence, and killed two of them.

The African Society of Berlin has received a despatch announcing that Dr. Pogge, who is now on his way home, has succeeded in discovering the long-sought kingdom of Muata Yamvo, in Central Africa. Dr. Pogge is expected at Berlin very shortly.

Among the victims of the railway disaster at Ashtabula was Mr. Bliss, author of "Hold the fort" and other hymns, rendered popular in this country by the singing of Mr. Sankey. Mr. Moody, in a letter from Chicago, appeals to the Sunday-school children of America for subscriptions to erect a monument to Mr. Bliss. Mrs. Bliss was also killed. Their two children escaped, and Mr. Moody has already raised 2,000*£* for their benefit.

THE COMMUNIST PRISONERS.—M. Jules Simon had an interview with the Deputies of the Seine on Saturday, with respect to an extension of pardons to Communist prisoners. Explanations were given to the effect that the Government intended to make large use of the privilege of pardon, and it was stated that a new Amnesty Committee would be appointed. The changes in the staff of the sub-prefects have been postponed to the end of the month.

THE JEWS IN ROUMANIA.—The Chief Rabbi, Dr. Adler, has received a letter, dated January 3, from a correspondent in the district of Vaaluin, in Roumania, which gives fresh details of the persec-

cution of the Jews in the rural communes of that district. The correspondent writes that 400 families, numbering above 1,500 souls, have been expelled from their homes by a decree of the Prefect Nero Lupascu. The letter adds—"Great distress. Without food and shelter. Twenty-two degrees of cold." It appears that 1,500 persons, members of 400 families, are now turned out of the homes they have occupied for years. Women and children must form the majority of these fugitives, and it is not difficult to believe that they are in great distress.

THE SUEZ CANAL COMPANY.—The general meeting of the shareholders of the Suez Canal Company was held in Paris on Thursday. The proposed convention with the maritime Powers was voted unanimously. By this convention the company engages to expend 1,000,000*£* annually for thirty years on works for the improvement of the canal. The report of the directors stated that the profits of the company admit of a dividend of 2*£*. 80*p*. per share being declared, instead of 1*£*. 88*p*. which was distributed last year. This dividend is exclusive of the annual interest of 25*p*. per share. The expenses (it was added), instead of increasing, are diminishing. The report concludes with the statement that the position of the company is very satisfactory.

THE ELECTIONS TO THE GERMAN PARLIAMENT.—The results of 380 elections to the German Parliament are known, and among the successful candidates there are stated to be 29 Conservatives, 105 National Liberals, 28 Imperialists, 11 Poles, 19 Progressists, 95 Clericals, 10 Socialists, 6 Alsatian Autonomists, 3 of the Alsatian Protestant party, and 8 belonging to no special party. In 68 cases a second election will be necessary. The successes of the Social Democrats were chiefly in Berlin, Dresden and Breslau. They have no positive programme, and their leaders can get no party to associate with them but the Ultramontanes. The Berlin correspondent of the *Morning Post* telegraphs that Prince Bismarck has ordered precise statistics to be compiled showing how many votes have been given for the various parties. It appears that in 1871 123,975 votes in all were given for Socialist candidates; in 1874, 351,272; but this year it is thought that the last-named number must have been at least doubled.

CRUSHING DEFEAT OF THE BONAPARTISTS.—The French Chamber of Deputies on Friday discussed the dismissal of the Attorney-General of Besançon, on account of his defence of the mixed commissions created by Napoleon III. at the beginning of his reign. M. Martel, the Minister of Justice, in answer to an interpellation addressed to him on the subject, severely stigmatised these commissions, saying:—"They proscribed thousands of families, invented penalties, took away the right of defence, and were guilty of abominable deeds." The Minister's speech was much applauded by all the Left, but was frequently interrupted by the Bonapartists. An order of the day, approving the language of the Minister, was moved. The Bonapartists endeavoured to protest, and M. Paul de Cassagnac defended the Empire, it would seem, with his accustomed vehemence of language. The president compelled M. de Cassagnac to withdraw some of his expressions, but, according to the telegram, he proceeded to use further insulting language against the Republic and the Chamber, to which the Left did not consider it necessary to reply, and the order of the day was passed by 295 votes to two.

THE PROCLAMATION OF THE EMPRESS IN INDIA.—The following is a quotation from an article on this subject in the *Vedomosti* of St. Petersburg:—"The desire of Lord Beaconsfield has been fulfilled. Having always held that England is Mussulman rather than Christian, Asiatic rather than European, Lord Beaconsfield to-day has the satisfaction of seeing his notions solemnly confirmed. A new Empress treads the stage of the world, surrounded by millions of Mussulman subjects, and opening a new era and a new policy. The proclamation of the Imperial title amounts to England's announcing her inalienable right to India. 'Noli me tangere,' says proud Albion, as she places a new crown on the brow of her Queen. 'Noli me tangere,' imperiously shouts Imperial England to Russia, on whose account and for whose specific delectation the whole thing is got up. Frightened by Russia's steady progress in Central Asia, England has determined upon this dramatic display, with theatrical precision in the matter of trappings and appurtenances. Fearing that Russia might anticipate her, England hastens to declare her title to India. The noise made by the new Imperial dignity is simply intended to paralyse Russian policy in Central Asia. There is nothing to surprise us in this fantastic scheme of the Tory Cabinet—a scheme perfectly consistent and in keeping with the avowed programme of the noble Premier. First and foremost Disraeli is a poet and the author of sensational novels. He is, moreover, a Hebrew by descent, and, thanks to his Eastern origin, is a man of sentiment rather than of calculating reflection. His ardent imagination is ever ready to indulge in freaks of fancy which reason and common-sense condemn. His entire policy at the head of the Cabinet is an historical novel rather than anything else. His characters in this work of fiction are the nations of both hemispheres, and his stage is the globe."

THE CHIEF QUEEN OF BURMAH.—The Nandai, or Chief Queen of Burmah, is dead. The *Rangoon Gazette*, in its Mandalay correspondence, gives some interesting particulars concerning the deceased lady and the peculiar burial ceremonies which are to

follow. It is the custom of the Burmese royal family to intermarry strictly within itself. Thus the late queen was a half-sister of the King of Burmah. From this practice may be traced much of the insanity which has constantly made its appearance in the Burmese royal dynasties. Therrawaddy, a descendant of the great Aloung Pyah, was a notable instance of a mad King of Burmah, and several other kings have been addicted to suspicious freaks. The Nandau was sixty years old, and is said to have been much respected. During her lifetime she was generally accredited with having a great deal to do with the chief political movements of her day in Burmah. The remains of the deceased queen are embalmed. She will neither be buried nor burnt. According to the strict immemorial custom of the Burmese Court, these remains, says the *Rangoon Gazette*, are to be placed in one of the apartments occupied by the Queen during her life in the palace, clothed in royal robes, and surrounded with all the jewels and paraphernalia of Burmese royalty. In that state the body is to remain until time completes the work of destruction or another king ascends the throne, when the corpse will invariably be thrust into a lumber-room or consigned to mother earth. It is the intention of the King to spend a portion of each day in the apartment containing the remains of the Queen, in contemplations and musings on the transitory nature of this life. This determination is in strict accordance with the precepts of the Buddhist religion. If the Burmese King abdicate, as is not very improbable, he will become a holy Hpoongee. All business is at a standstill in Mandalay. Every prisoner not under sentence of death will be liberated. The lying-in-state ceremonials are to be opened with great ceremony. In brief, as they say in India, there is a grand *tumasha* going on in Mandalay.

ELECTORAL AND POLITICAL NEWS.

Captain King-Harman has been elected without opposition for Sligo county. He is a supporter of the present Government, but promises to vote for Home Rule, denominational education, fixity of tenure, and reform of grand juries laws. His family have been the leaders of Conservatism in the counties of Sligo, Leitrim, and Roscommon. An attempt was made to put an extreme Nationalist in nomination, but failed.

Mr. F. Lehmann, Liberal, and Mr. James Delahunty, Home Ruler, were on Saturday nominated as candidates for the representation of the county of Waterford. Mr. Esmonde, who was the nominee of the Roman Catholic priests, and is a member of the Home Rule Council, has retired from the contest. The polling will take place on Friday next. It is expected that Mr. Lehmann, who will receive the support of the chief landowners and Tories of the county, will be returned.

Sir Richard Bulkeley, who was defeated at the last general election, has consented to again offer himself as the Conservative candidate for the representation of Anglesey in opposition to Mr. Richard Davis, the sitting member.

Immediately after the meeting of Parliament, Mr. Fawcett will give notice of a motion for the appointment of a select committee to inquire into Indian finance.

It is stated that the Birmingham Liberal Association propose an arrangement for London, on the basis of that now existing in Birmingham. A circular has been issued, stating that if the Liberal party intends to maintain its position, it must act upon an entirely different policy from that which of late years has guided its movements. Four points were proposed as the basis of a new and complete union, and it is suggested that Liberals who cannot support all, may unite in party organisation to support such of them as are acceptable.

A Liberal club was formally opened on Friday at Marsden, under very encouraging circumstances. A great number of persons were present at tea, and over a public meeting which followed Mr. Jacob Bright, M.P., presided, and spoke of the importance of such clubs in spreading sound information on political questions.

The three Liberal clubs at Over Darwen (which have some 600 members), held their annual *soirée* on Saturday, when there was a large attendance. Mr. Eccles Shorrock presided, and resolutions were passed condemning the policy of the Government in dealing with the Eastern Question, and affirming their adherence to Liberal principles. Mr. J. K. Cross, M.P., and Lord Edward Cavendish were among the speakers. In the course of his speech Lord E. Cavendish said:—If they chose to act as a united party, the Liberals might do much, and they must be prepared for the next elections if they wished to see such measures carried as those named in the resolution which he had to move, and which was as follows:—

This meeting believes that the best interests of the Liberal party require the united and persistent action of all its members in order to secure the great objects for which it exists, and urges especial attention to the reduction of the county franchise, a redistribution of seats, economy in the national expenditure, and the advance of religious equality.

He did not see how they could secure a measure for the reduction of the county franchise without the Liberal party again coming into power, and indeed he did not see why, in a populous place like Darwen, they should not have a political power equal with those in boroughs or become a borough themselves. Seeing the rapid growth made in that district, per-

haps at no distant date that town would be made into a borough. He could assure them that if at any future period it should be his lot to be a member of Parliament, it should be his duty to support any measures to bring about religious equality. (Loud applause.) Whatever other Government might have been in power, their foreign policy might not have been attended with success, but he did not think that any other Prime Minister than Lord Beaconsfield would have given Turkey to understand that she might count upon the support of England. He believed the Liberal party had averted the danger, and he trusted that the Liberal members in Parliament would assist Lord Salisbury in demanding from Turkey guarantee that her Christian subjects should be differently governed in the future. (Hear, hear.) He hoped that when the next election came round the Liberals would be found working closely together, and that the county of Lancaster would return to her old allegiance to the Liberal cause. (Cheers.)

Addressing a meeting of Conservatives at Middleton, on Saturday night, Mr. C. E. Cawley, M.P., warmly defended the Government, and, stating that Lord Beaconsfield's name was not received with laughter and hisses, but in silence, when unjustly mentioned in one of the Manchester pantomimes, argued that this was the way in which the voice of the nation spoke in support of the action of the Ministry in reference to the Eastern Question!

Sir Robert Anstruther, M.P. (who, though a Liberal is a very strong supporter of the Establishment) contradicts the report which had obtained circulation to the effect that he intended to retire from the representation of Fifehire rather than vote for disestablishment. Sir Robert says the report has no foundation whatever.

Mr. Chamberlain, M.P., speaking at a Liberal meeting at Leeds on Wednesday, again explained his scheme for the adoption of the Gotheenburg system in England. That scheme would, he contended, secure the closing of unnecessary public-houses, the better management of those which were left, the larger sale of non-intoxicants and food, rather than of strong drink, the prevention of the adulteration of liquor, the stoppage of illegitimate lotteries and gambling in such houses, and altogether a better and more wholesome supervision of public-houses. In Birmingham he estimated that 200,000*l.* per year would be saved by the adoption of the scheme. All he asked for his proposal was that Parliament should give corporations the power to acquire public-house property without paying exorbitant sums for it; and, that communities should have faith in their authorities or public bodies, which was the same thing as having faith in themselves. Mr. Chamberlain mentioned in the course of his speech that during the last two years the Corporation of Birmingham had bought for public improvements property to the amount of five millions sterling.

The *Saturday Review* candidly confesses that, notwithstanding the free criticism of the London Press, there is good reason to believe that Mr. Gladstone's influence among the constituencies is very large.

SCHOOL BOARD NEWS.

COUNTRY SCHOOL BOARD ELECTIONS.

NORTHAMPTON.—The triennial election of a school board for this town has resulted in the return of one Wesleyan, five Unsectarians, two Denominationalists, one Roman Catholic, and one Unsectarian teetotaller. Two Denominationalists were thrown out, there being thirteen candidates for only eleven seats. On the last board the sectarian party had a majority.

HARTEPOOL.—The contest in this borough for the seven seats took place on Wednesday. About 900 out of over 2,000 polled. The following is the result:—The Rev. E. R. Ormsby (Church), 1,537; the Rev. Francis Moverley (Catholic), 1,414; Mr. Rawlings (Church), 1,371; Hunter (Denominational), 605; Hindmarch (Undenominational), 294; Groves (Mayor) (Undenominational), 276; Scotson (Undenominational), 253; Jobson (Church), 146. The first seven were elected. The result leaves the position of parties unchanged.

STALEYBRIDGE.—Ten candidates competed for the nine seats on the school board on Wednesday. The election result in the return of four Church candidates, two Unsectarian, one Wesleyan, one Roman Catholic, and one Secularist. The unsuccessful candidate was an Unsectarian.

BATH.—As already stated, there will be no contest in this city. With the exception of two, all the members of the old board are members of the new one. Thirteen candidates were nominated, but two (Mr. Cosham and Mr. Theobald) withdrew. The new board will be composed of the Revs. Canon Bernard, Canon Brooke, J. M. Dixon, Messrs. R. O. Heywood, T. W. Gibbs, and R. King (Churchmen), the Rev. Dr. Sweeney (Roman Catholic), Mr. W. Tuck (Independent), Mr. S. G. Osborn (Wesleyan), Mr. E. Hill (Undenominational), and Mr. J. Brown (working man).

BRISTOL.—Twenty-four candidates have been nominated for the fifteen seats on the Bristol School Board, the triennial election for which takes place on Jan. 22. The Liberal party have nominated six and the Conservatives five. Two Trades Unionists are also nominated, a lady as the representative of temperance principles, two by the Wesleyans, one by the Catholics, and one by the Orangemen. The present Board has a denominational majority, and

there will be a struggle for supremacy on the part of the undenominationalists.

THE LONDON SCHOOL BOARD reassembled on Wednesday after the Christmas recess, Sir Charles Reed presiding. A letter was read from Mr. E. N. Buxton, enclosing a cheque for 200*l.* to provide two 30*s.* scholarships, tenable for three years, the odd 20*l.* to go towards the expenses of the examination. The chairman hoped that this generous donation would be an incentive to many persons to emulate the example set by several members of the board. A discussion afterwards took place on the question of scholarships being in any way limited or restricted, but no motion on the subject was adopted. Mrs. Surr remarked that it had been the habit of some members of the board to rise three or four times in the course of an afternoon "only to express mere fluent verbosity" respecting what had been said by previous speakers. She felt bound to protest against this waste of time, and moved that the board clock be so placed as to be visible to the majority of members, so that they might see the amount of time they occupy in hearing themselves talk. Mrs. Surr, on the suggestion of some members, withdrew the motion, but expressed a hope that what she had said would have some good effect. Mr. H. DANBY SEYMOUR moved a resolution that it was not desirable, except in special circumstances, to accept scholarships for which the competition was limited to particular localities or to one description of public elementary school. He felt that close scholarships and fellowships were exceedingly injurious. Endowments should be equally distributed throughout the people of the metropolis, whether rich or poor. The Hon. LYULPH STANLEY having seconded the motion, Lord F. HERVEY moved, "That it is not desirable for the board to limit its action with respect to the acceptance of endowments by any regulations other than those imposed by Parliament." He considered it was very impolitic on their part to put down prescriptive regulations which would hinder the reception of endowments when offered. Mr. LOVELL seconded the amendment, remarking that the board had not had so many scholarships offered that they could afford to throw them away. After some discussion the board divided, and carried the amendment by 20 to 17 votes. Mr. LUCRAFT moved and Mr. J. A. PICTON, M.A., seconded the previous question. The board again divided, and the previous question was carried by 32 to 1. Dr. GLADSTONE moved the appointment of a committee to draw up a memorial to the Education Department with reference to the best manner of reforming and simplifying the present method of spelling. After some conversation the further consideration of the question was postponed.

GRAVESEND.—The United District of Gravesend School Board have submitted plans and specifications to the Education Department of the new school building, which will probably cost, with the site, nearly 5,000*l.* The board has also taken steps to obtain permission to ask the Loan Commissioners for 7,500*l.*

THE EDUCATION ACT OF 1876.—The Rev Evelyn Burnaby writes to a contemporary from Somerby Hall, near Oakham:—"The Education Act of 1876 came into operation on the 1st of January. The provisions of the Act are certainly ambiguous, especially those which relate to the powers of 'Attendance Committees,' which will soon be formed in every district. These committees will be appointed by the board of guardians, and will have reference to voluntary schools, which are now under local management. I wished to ascertain whether by the recent Act, the control over these schools, and their funds will be taken away from the existing board of management and transferred to these attendance committees, or whether the sole office of the latter consists in enforcing the attendance of children. The answer to my letter is not satisfactory, and, in the interests of voluntary schools, I hope you will publish it. Surely there should be no ambiguity in the terms of an Act which creates fresh powers, and under which these attendance committees are formed." The following is the reply received by Mr. Burnaby:—"Education Department, Whitehall, Jan. 5, 1877.—Sir—I have the honour to acknowledge the receipt of your letter of the 22nd ult. I am directed to state that My Lords are not authorised to furnish any interpretation of the Elementary Education Act, 1876.—I have the honour to be, Rev. Sir, your obedient servant, P. CUMIN."

THE "NATIONAL" SCHOOLS OF THE FUTURE.—The *Monthly Paper* of the National Education League for January says:—"Sectarian managers once hoped to make their schools the religious nurseries or training-ground of England, but a less ambitious, but more practical dream now engages their fancy—their schools are to be made into 'gentle' elementary institutions. The value of the 25th Clause has therefore departed. 'There are, no doubt, some parents with conscientious convictions whose children's fees are paid for them at voluntary schools, but there can be no doubt they are exceptions.' This extract is from the paper of the National Society. It goes on:—

We would, therefore, try to make some exceptional provision for such cases; but about the remainder we have no hesitation as to the advice we would give to school managers. The advocates of board schools have been eager to make it impossible for these children to attend denominational schools; let them be gratified by their being no longer allowed to attend them. By all means let the board schools have the advantage of trying what great results they can achieve with them.

Their presence introduces an element into a voluntary school which renders it impossible to secure also the attendance of the more respectable children of the neighbourhood. Well-conducted parents shrink from having their children brought into contact with others who have been allowed to grow up, without discipline, in habits of indolence and neglect. We deeply regret that the worst class of children should be to a large extent deprived of the only really reforming influence. But Parliament seems to have willed that it should be so; it has endowed board schools with whatever funds they may require, whilst voluntary schools have to struggle vigorously for existence. Under such circumstances, the main thing to be considered is the greatest good of the greatest number; and we are convinced that this will be found in making our schools, so far as we can, adapted to the wants of the more orderly and religious classes. For the most part these are not the poorest. Habits of temperance, industry, and steadiness are necessarily found, to the greatest extent, amongst those who make a profession of religion. By seeking to fill our schools with the better class of children, we are only obeying the Scriptural precept, and providing first of all for those who are of the household of faith. The method by which we seek to carry out this rule is an unsatisfactory one, but we are driven by circumstances to its adoption. We must charge high fees, and make our schools so far exclusive.

There are two points about this article which are highly deserving of notice. These schools which profess to be public institutions—are so in fact, inasmuch as they are often maintained wholly by public money—now claim the right to pick and choose for themselves amongst the scholars for those who will give least trouble, earn most money, and pay highest fees. This is how they propose to earn a grant which is made on condition 'that no child is refused admission to the school on other than reasonable ground.' This is also the philanthropy and self-sacrifice of the voluntary managers! They will decide for those who 'are of the household of faith,' out of public money, and they will send to the board schools all who, standing most deeply in need of elevating and refining influences, will be (according to the same society) far out of their range, and unapproached by any tinge of that true religion, which it is the mission of the National Society to furnish. In future the society may be known as 'The National Society for the education of the better class of poor in the principles of the Church of England.'

Epitome of News.

Her Majesty and Princess Beatrice attended Divine service in the private chapel at Windsor on Sunday. The Rev. Francis Pigou preached. The Queen's dinner-party on Friday included the Earl and Countess of Derby and Lord John Manners. On Saturday afternoon Her Majesty, accompanied by Princess Beatrice, went to London, and visited the Duchess of Cambridge at St. James's Palace.

The Queen and Court are expected to remain at Windsor Castle some few weeks longer, probably till March.

The Prince and Princess of Wales have gone on a visit to the Duke and Duchess of Manchester at Kimbolton Castle, and will remain till Saturday. The programme includes three days' hunting. On their way to Kimbolton on Monday the Prince and Princess had an enthusiastic reception at Huntingdon. Business in the town was suspended, the streets were thronged with people, almost every house along the route of the royal procession was decorated, and five triumphal arches were erected at different points.

According to the *Whitehall Review*, during the season Her Majesty is expected to come from Windsor to Buckingham Palace every Tuesday, and to remain in London until the following Friday.

His Excellency Sir T. Wade, K.C.B. (Her Majesty's Minister in China), and Lady Wade dined with Her Majesty and family on Tuesday last.

The *Standard* says that there is "not the shadow of a foundation" for the rumours which have been in circulation that Mr. Gathorne Hardy is about to retire from office, and that Sir Michael Hicks Beach is to take his place at the War Office.

We are sorry to learn that Mr. Edward Jenkins, M.P., is detained at Mentone by an affection of the lungs, and is not expected to be able to undertake his Parliamentary duties until after Easter.

On Wednesday the Duke of Marlborough made a public entry into Dublin on the occasion of his assuming the Viceroyalty of Ireland. The populace warmly greeted the new Lord Lieutenant. The duke was on Saturday presented with congratulatory addresses from the Corporation of Dublin, the University of Dublin, and the Royal College of Surgeons. In answer to the University address, his grace said he deemed it a fortunate circumstance that it was his lot to fill the office of Lord Lieutenant at a time when increasing material prosperity was diffusing happiness around, and when education was spreading the healthy influence of moral culture over the people.

A Government inquiry has just been made into the causes of the excessive infant mortality in a Roman Catholic convent in Westminster, and it has been ascertained that out of 489 infants received there under the age of twelve months no fewer than 402 died. In his report the inspector (Mr. E. Ballard) speaks highly of the institution, but attributes the excessive mortality to the absence of wet nursing, and to the bad ventilation of the apartment used as the convent nursery.

The guardians of St. George's, Hanover-square, have been discussing the subject, and at their next meeting a resolution is to be moved declaring that all institutions which undertake the complete maintenance of infant children belonging to the poor should be placed under Government supervision.

The death is announced of Mr. Alfred Smee, F.R.S., surgeon to the Bank of England, in his fifty-ninth year. Mr. Smee was well-known for his practical knowledge of electricity, and had given his name to a galvanic battery; he was besides the author of many works connected with electricity and professional subjects. He was the inventor of the present mode of printing Bank of England notes, was the chairman of several public companies, and was an unsuccessful candidate in the Conservative interest for Rochester at the general election of July, 1865.

Mr. Alex. Bain, the inventor of the electrochemical printing telegraph, the electro-magnetic clock, and of perforated paper for automatic transmission of messages, died a few days ago near Kirkcaldy in a home for incurables. He was in receipt of a Government pension.

The Lord Chancellor, in opening new coffee-rooms for the working classes at Bournemouth on Saturday evening, pointed out the impediment presented by intemperance to the moral and material improvement of the country, and looked upon such institutions as being calculated to remove many of the temptations by which working men are surrounded.

During the recent Natural Science Tripos examination at Cambridge, a lady, Miss Ogle, who is a student at Newnham Hall, the Cambridge college for women, was by the permission of the examiners, subjected to precisely the same examination as that which the members of the University underwent. She acquitted herself in such a manner as would have entitled her, had she been an undergraduate, to a place in the first class.

In attempting to rescue the crew of the schooner *Ajenoria*, which struck on the beach at Whitby on Thursday morning, the National Institution's life-boat lost three of her men by drowning. The crew of the schooner were saved by the rocket apparatus.

A return presented at the meeting of the managers of the Metropolitan Asylum Districts on Saturday showed that the total number of small-pox patients in the hospitals is 849, and the number of beds 901. The figures show an increase of about twenty patients over the last return, and it is stated that a large number of cases have been refused admission.

With the opening of 1870 the London guardians found themselves with about 152,000 indoor and outdoor paupers on their lists. During the seven years which have since elapsed the metropolis has largely increased in population; yet at the commencement of the present year we observe that there are 70,000 paupers less, speaking broadly, than in 1870.

In the Court of Queen's Bench, on Thursday, Mr. Cobbett applied for a summons to take proceedings against Justice Field for refusing a writ of *habeas corpus* in the Tichborne case, on the ground that Orton had been convicted under an Act passed five years before. Their lordships refused the application, holding that the question of legality of the conviction could not be raised.

Dr. Richardson, M.D., has projected under the title of "Hygeia" a city which shall show the lowest mortality, and certainly, as far as one can judge from the plans, the proposed new City of Health promises to be a remarkably pleasant place to live in. The idea is to build, near the Sussex Wolds, a City of Gardens—a town not composed of mere bricks and mortar and stucco, but one which shall offer to the eyes a beautiful prospect.

The day on which the University Boat Race is usually rowed will fall this year on Saturday, March 24, when it will be high water at Putney about nine a.m.

The *Law Times* is informed that out of the eighty-three candidates for examination at the recent Inns of Court examination, thirty-eight were rejected.

The Rev. J. Dawson, who appears to be a Wesleyan minister, has sent to Mr. Gladstone a published sermon of his on the Bulgarian atrocities. Mr. Gladstone, in acknowledging the receipt, says:—"I thank you very much for your courtesy in sending me your sermon, which I think it does you much honour to have preached. Indeed, I cannot pay too high a tribute to the conduct of the Methodists and Nonconformists generally, who, as far as I am able to observe, have boldly and unequivocally taken on this great question the side of humanity and justice, which I need not say is the side also of wisdom."

A memorial was presented on Friday to the Home Secretary by the Council of the British National Association of Spiritualists in reference to the Slade prosecution. The memorialists submit that for the Government to treat this movement as a delusion was to prejudice and obstruct scientific inquiry, to exceed the limits of executive functions, and they complain that the prosecution is the outcome of prejudice against new truth, an illiberal attempt to suppress investigation, and an abuse of criminal law. The trial is expected to come off on the 29th of this month, at Clerkenwell, but the date is not actually fixed. The Attorney-General will probably conduct the prosecution in person.

The Rev. John Gubbins, United Methodist Free Church minister, for two years stationed at Shef-

field, where he was considered a young man of unusual promise, committed suicide on Saturday at the Cornwall Lunatic Asylum, where he had been for some time confined.

Six boys, who were brought before the Bristol magistrates on Friday, told an extraordinary story. They had hidden themselves, they said, in a covered goods truck in Plymouth Station on the previous Monday afternoon, and being afraid of discovering themselves, they remained travelling up and down the line until Thursday night, when the truck was shunted at Bristol, and a porter found the boys fast asleep, nearly dead with cold, and exhausted for want of food, which they had not tasted for three days and nights. Three have been sent home to Plymouth, their fares being paid out of the police-court poor-box, another had his back fare paid by his parents, and the remaining two, Edwards and Durdan, against whom the railway company pressed for punishment, on the ground that they had travelled surreptitiously on previous occasions, were fined 2s. 6d. each, or three days' imprisonment.

The Anglo-American Telegraph Company announce that their 1866 cable was broken on Saturday. The precise locality of the fault has not yet been ascertained, but it is supposed to be 130 miles from Heart's Content. The transmission of messages will not be affected by the breakage, as the remaining three cables of the company are in perfect working order and condition.

Several hundred colliers in the county of Durham have received notices terminating their engagements. The depression of the coal-trade is given as the reason.

At a conference of London tea-merchants, held last week, resolutions were passed that representations should be made to the Board of Trade with regard to the existence of unsound and adulterated tea in the country, and, in consequence, of the unsatisfactory position of the tea-trade. A committee was also appointed to inquire into the method of tea-compression.

The wife of the mate of the missing steamer *Wells*, of Hull, has received a letter from her husband, stating that the vessel was foundering with all her crew, and that the ship was overladen. The letter had been picked up at sea in a bottle, and it asks the Board of Trade to inquire. The owners state that the ship had much less cargo than usual.

Lord Chief Justice Whiteside's will, which disposes of £3,000, his wife getting £2,000 absolutely, has been proved in Dublin.

About £2,000 has now been received on account of the Mansion House Inundations Relief Fund.

On Monday Mr. P. H. Edlin, Q.C., the assistant-judge, sat at the Sessions House, Clerkenwell, specially to try what is known as the East-end spiritualist case. The accused, William Lawrence, described as a clerk, surrendered to his bail, and was defended by Mr. J. Williams and Mr. Burke, Mr. Staveley Hill, Q.C., and Mr. Cooper representing the Treasury. A great deal of the evidence already given at the Thames Police-court was repeated, particularly that referring to the seizure of the prisoner in the act of personating a "spirit manifestation," and his begging for the sake of his children to be spared exposure, and the further hearing of the case was adjourned until yesterday. The case was resumed yesterday, and the prisoner was eventually found "Guilty" and sentenced to three months' imprisonment as a second-class misdemeanant without hard labour, there being no power to add that to his sentence.

Frederick Treadaway was again brought up at the Westminster Police-Court on Monday, charged with the wilful murder of Mr. John Collins, at 99, Stanley-street, Pimlico; and also with attempting to murder Mrs. Collins. Since the last examination a bullet had been extracted from the back of Mrs. Collins's neck, close to the spinal column. This bullet, conical in shape, resembled those which had been sold to the prisoner. Counsel for Treadaway having reserved his defence, he was committed to the Central Criminal Court to take his trial on the two charges.

Another fall of chalk occurred on Monday on the South-Eastern Railway between Dover and Folkestone, about half-a-mile from the tunnel which has fallen in. The railway was blocked for a distance of about a hundred yards, and one of the company's servants was buried in the mass and instantly killed. The obstructed tunnel is being converted into an open cutting.

A "religious difficulty" in a private school came before the judge of the Stonehouse County Court on Monday. Mr. Elliott, a Unitarian, withdrew his daughter from a school kept by Mrs. Langford, because the latter had told her pupils in class that Unitarians did not believe in Christ and His Gospel. The schoolmistress sued for the overdue school fees, and the judge gave a verdict in her favour, on the ground that Mr. Elliott had not told Mrs. Langford, when placing his daughter with her, that he was a Unitarian.

An illustrated edition of Sir Walter Scott's novels has just been published in Berlin.

M. Renan is now (the *Academy* states) correcting the proofs of the fifth volume of his "Origines du Christianisme," which will appear in April next. This volume, which was originally to be the last of the series, only comes down to Trajan, and will be followed by a sixth, which will come down to Marcus Aurelius. M. Renan will probably undertake after its publication a history of the Jewish people.

MISCELLANEOUS.

THE VICTORIA (PHILOSOPHICAL) INSTITUTE held a meeting on Monday evening; the Rev. R. Thornton, D.D., in the chair. Several new members were elected, and it was announced that 107 had joined during the past year. A paper on "Christianity considered as a Moral Power" was read by Professor Lias, of St. David's College, Lampeter; many present took part in the discussion which ensued.

SHAMEFUL HOAX.—On Wednesday two members of the Hebrew community presented themselves at the Birmingham Synagogue to be married. The ceremony was interrupted by the arrival of a telegram to the Rabbi, informing him that the bridegroom was already married and had two children. The bride was removed in a fainting condition, and the bridegroom was chased through the streets by a mob who saluted him with a "shower of stones and mud." Investigation has since proved that the telegram was a forgery, and the wedding actually took place on Monday.

THE WEATHER IN DECEMBER.—Mr. Glaisher states in the *Gardeners' Chronicle* that the mean reading of the barometer for the month of December was 29.309 in., being 0.496 in. below the average of the preceding thirty-five years, and during this period of thirty-five years there has been no monthly reading in December so low as that of the past December; the nearest approach was 22.379 in December, 1868. The mean temperature of the air for December was 40 deg. 3 min., and in the preceding 105 years there are only nine instances of a mean temperature equal to or exceeding 44 deg. in December. The total fall of rain during the month of December was 5.92 in., and there is no instance back to 1815 when the fall in December was so large as in the past month; the nearest approach was in the year 1868, when it was 5.4 in. Rain fell on twenty-five days during the month, being thirteen days more than the average number for December.

WILL OF SIR ELKANAH ARMITAGE.—The will, dated Sept. 9, 1873, of Sir Elkanah Armitage, late of Hope Hall, Lancashire, who died on Nov. 26 last, was proved on the 5th ult. at the Manchester District Registry, by Elkanah Armitage, Benjamin Armitage, Samuel Armitage, and Joseph John Armitage, sons of the deceased, the executors, the personal estate being sworn under £200,000. The testator bequeaths to his son Elijah £28,000; to his son Vernon Kirke, £21,000; upon trust for the children of his deceased daughter, Mrs. Rebecca Southam, £16,000; the interest whereof is to be paid to their father, Mr. George Southam, for their maintenance and education; upon trust for his daughters Mrs. Jane Ann Hewitt and Mrs. Mary Bowers Bennett, and their children, £16,000 each; all these legacies are free of duty. The residue of all his property he leaves to his said four sons, Elkanah, Benjamin, Samuel, and Joseph John.—*Illustrated London News*.

AN UNFORTUNATE VILLAGE.—At the meeting, on Monday, of the Mansion House Committee for the relief of distress arising from the disastrous floods, an application was received from the rector and churchwardens of Shepperton, Middlesex. This parish, containing a poor population of 1,126, has been under water off and on since Nov. 20, and for the last week has been only accessible by boat. Four-fifths of the acreage were invisible, and all work and means of livelihood had been cut off from the labouring population. Bread and meat had been distributed, but no more could be done at present, owing to the difficulties of locomotion. The waters would hardly subside sufficiently in three weeks to enable any work to be obtained by the men in the fields and gardens. About 120 cottages had been submerged in the ground-floor rooms; and cesspools, which were universal in the parish, had tainted the water rising from the gravel on which the village was built. The distressed families numbered about 140. The neighbouring villages of Littleton and Shepperton-green had suffered equally badly. The committee voted £20. as a first grant.

THE LATE SIR TITUS SALT.—The following resolution was unanimously passed at a recent meeting of the council of the Evangelical Alliance:—"The council take the first opportunity of their meeting, since the decease of their honoured friend and colleague, the late Sir Titus Salt, Bart., to express their deep regret at the loss which they have sustained in common with the Church of Christ, and the philanthropic societies of the land. The council would record with grateful respect their deep sense of the sympathy expressed at various times by their esteemed friend with the home and foreign objects of this society, and whilst appreciating the generous zeal he showed for the interests of that section of the Christian Church to which he more especially belonged, they are mindful that it was associated with a lively interest in the cause of our common Christianity, in its truly Catholic aspects. They acknowledge the grace of God manifested in the Christian spirit of his life, and his charity towards 'all who love our Lord Jesus Christ in sincerity.' The council offer to Lady Salt and the members of the family their Christian regard and sympathy under this heavy bereavement."

MR. CARLYLE ON HIS RELIGIOUS VIEWS.—A Scotch paper publishes the following extract from a letter to a friend by Mr. Carlyle, which it will be seen is couched in the customary strong lan-

guage of the Chelsea sage:—"A good sort of a man is this Mr. Darwin, and well-meaning, but with very little intellect. Ah, it's a sad, a terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a blind fashion, and finding no God in this universe. I suppose it is a reaction from the reign of cant and hollow pretence, professing to believe what in fact they do not believe. And this is what we have got to do. All things from frog-spawn; the gospel of dirt, teaching that men have descended from frogs through monkeys, can ever set that aside."—Our contemporary adds—"Sometime ago Mr. Carlyle was heard to say that he was seeking his way back to the simple faith of his childhood, convinced that there was more in that than in all the wisdom of the *illuminati*."

AMERICAN MEAT.—The butchers' shops in Sheffield on Friday presented a most unusual scene. On the previous day large consignments of American beef arrived in the town and were quickly disposed of to the retail butchers. On Friday it was being offered in the shops, and met with a ready sale at prices ranging from 4d. to 9d. per lb., the latter price being charged for the prime joints and cuts. At first the butchers were disposed to have nothing to do with the meat, but on a large shop being opened for the sale of it by a firm of grocers, they wisely decided to sell it. The effect of the introduction of American meat into Sheffield has already been greatly to reduce the price of home produce. English beef and mutton, even the best joints, were being sold on Friday at 8d. per lb. On Saturday the sales were continued with unabated vigour, and the chief importer's stock was cleared out before six o'clock in the evening. There was a fair supply of the imported beef throughout the town, and the effect on the ordinary markets was a reduction of 1d. per lb. in the prices of English beef. The new venture already appears to have conferred a great boon on the working classes.

VETERAN STATESMEN.—The Paris *Figaro*, alluding to the opening of the French Chambers, reminds us that, as all the placeholders have gone out of office, the first sittings will be presided over by the oldest members, and there is a goodly number of veterans to the fore. The *doyen d'âge*, or Father of the House, in the Senate, is M. Gauthier de Rumilly, who can boast of eighty-five years. Next to him comes General Changarnier and M. Crémieux, who are both eighty-three. In the Chamber of Deputies M. Vincent Raspail is the oldest member; on the 29th inst. he will attain his ninety-fourth year. After him come M. Thiers, General Allard, and M. Thoreau. What is there in public life that keeps a man going? M. Thiers, M. Crémieux, and General Changarnier cannot be accused of having neglected their duties; and in England we can point to numerous instances of longevity among our statesmen. Lord Brougham died at the age of ninety; Lord Palmerston was eighty-two; Mr. Gladstone has entered upon his sixty-eighth year without any apparent diminution of intellect; and Lord Beaconsfield is more than seventy-one, and is still in harness. One would have thought that the arduous duties performed by a statesman would conduce to an early death; but the *populus aura* seems to be a great restorative; the old politician feels the sluggish blood coursing more freely through his veins at the chance of a party fight in the House, as the old warhorse champs his bit at the sound of the trumpet.—*Echo*.

THE SEA SERPENT BY AFFIDAVIT.—The captain and crew of a vessel called the Pauline, which has arrived in the Mersey from Akyab, report that in July, 1875, off Cape San Roque, on the north-east coast of Brazil, they saw the great sea serpent. On Tuesday the captain, whose name is Drevar, appeared before the stipendiary magistrate of Liverpool, Mr. Raffles, and expressed a wish, on his own behalf and that of his crew, to make a declaration affirming the truth of their statements respecting the serpent. Mr. Raffles desired Captain Drevar to prepare a written declaration, and bring it before him. This Captain Drevar did on Monday, accompanied by a number of his crew. The declaration is to the effect that he and others on board the Pauline, on July 8, 1875, while in latitude 5 deg. 13 min. S., long. 35 deg. W., observed three large sperm whales, one of which was gripped round the body with two turns of what appeared to be a huge serpent. The head and tail appeared to have a length, beyond the coils, of about 30ft., and the girth seemed to be eight or nine feet. The serpent whirled its victim round and round for about fifteen minutes, and then suddenly dragged the whale to the bottom, head first. Again, on July 13, a similar serpent was seen about 200 yards off the Pauline, shooting itself along the surface, its head and neck being several feet out of the water. Subsequently, the head of the animal was shot some 60ft. into the air. The declaration was duly signed.

THE THAMES FLOODS ON THE SURREY SIDE.—The Metropolitan Board of Works discussed the Thames floods again on Friday without any satisfactory result. A deputation from Fulham and a memorial from Limehouse told the old story of long-neglected warnings and widespread ruin that a few pounds judiciously spent would have prevented; but nobody seemed to know where the

responsibility lay. The board was doubtful what to do with the applications, and resolved by a majority of one only not to tell the deputation and the memorialists that they had no jurisdiction. Eventually the matter was referred to the Works Committee; but that committee immediately afterwards made a report to the board of the issue of the circular, calling on private owners to keep out the floods from their own lands and premises. It was announced that the South-Western Railway Company and the London Gas Company have already set an excellent example in this respect. Meanwhile nothing official is being done. The vestries say they have no power, and the Metropolitan Board declares that it has none. On the other hand, Mr. Roche, who took the chair at Friday's meeting of the board, distinctly stated that the vestries could erect the needful embankments if they choose, and charge for them in the rates. There is just a suspicion in all this dispute that the vestries decline to use their power, because they hope that public opinion will speedily demand that the work shall be done by the Metropolitan Board, and charged on the whole of London. The delay, therefore, is only another result of the chaotic confusion of London local administration. Here are whole districts of the metropolis left to the mercy of any unusual tide, because such local authorities as they possess cannot agree whose duty it is to build a few thousand yards of brickwork and make a few thousand feet of embankment to protect them.—*Daily News*. [According to calculations there is every probability of a very high tide in the Thames on Good Friday, March 29; perhaps on March 15.]

"CHRISTMAS HAMPERS."—Under this heading there have appeared a number of letters in the *Times*, all containing complaints of wine being sent to them in a similar fashion to that referred to in the subjoined letter to the same paper, which we quote as reporting a smart way of dealing with such attempted impositions. The Vicar of Cobham writes—"If you deem my reply to the purveyor of 'The Christmas Hamper' this year of any use to those who have asked advice how to act in the matter, I shall be obliged by your insertion of it. It is as follows:—

"From the Rev. Gerard Bancks, Cobham Vicarage, Surrey, to Mr. A. Fielding, importer of high-class wines, &c., Denbigh Hall, Old Jewry.

"Cob. Vic., Surrey, Jan. 10, 1877.

"Sir,—On the 23rd of December, 1876, I received a case containing one dozen of champagne, addressed to me as above, but without any letter of advice. On the 5th of Jan., 1877, I received a letter from you informing me that the case had been sent by you as a sample, and that the letter of advice had been delayed owing to the intemperate habits of your 'late clerk,' and also enclosing the delayed letter dated the 12th or the 17th of December, 1876.

"Assuming the wine to be a present from some friend, I gladly shared it with friends, and we enjoyed five bottles out of the dozen before yours of the 4th inst. came to hand. You will wish to know what I intend to do in the matter, so I now write to tell you that, under advice, I do not intend to pay one farthing for those five bottles of wine, nor shall I purchase the remaining seven bottles or return them; but I must request you to send, during the next few days, a duly authorised agent, whom I will allow to go into my cellar and remove them, but I will not myself, nor permit any one in my employ, to take the very slightest trouble in the matter.

"GERARD BANCKS, Vicar of Cobham, Surrey."

Mr. Holman Hunt is, says the *Athenaeum*, making good use of his newly-built studio at Jerusalem in preparations for the important picture which is to occupy all his energies.

Dr. Schliemann is not (the *Athenaeum* says) going to keep the public long in suspense. Mr. Murray announces as in the press "Discoveries on the Site of Ancient Mycenæ," by Dr. Henry Schliemann.

The *Observer* says that "Mr. Ruskin has retired from the tea-trade, and Marylebone no longer boasts the somewhat austere attractions of the shop in which the most aesthetic Bohemian in the world was sold."

The *Contemporary Review* has passed into the hands of a limited company, of which Mr. Samuel Morley, Mr. Francis Peck (of the London School Board), and the Rev. L. B. Paton (of the Congregational Institute, Nottingham), are the chief members, and there has been a separation between the *Review* and its late editor. Mr. Strahan will continue to conduct it, and it is stated that Mr. Gladstone and other eminent men will contribute. But Mr. Knowles, the late editor, will at once start a new review to be called the *Nineteenth Century*, and to conduct it upon the same principles as have governed the *Contemporary* during his connection with it. The *Times* says that Mr. Tennyson, Professor Huxley, Cardinal Manning, Dr. Tyndall, the Deans of Westminster and St. Paul's, the Revs. Dr. Martineau, J. Baldwin Brown, and J. Guinness Rogers, Mr. Grant Duff, Sir John Lubbock, Sir J. Fitz-James Stephen, Sir Henry Thompson, Sir George Bowyer, Lord Arthur Russell, Mr. Matthew Arnold, Dr. Carpenter, Mr. W. R. Greg, Mr. Frederic Harrison, Mr. G. H. Lewes, Dr. Appleton, Professors Mivart, Clifford, and Robertson, Mr. C. T. Newton, Mr. W. Spottiswoode, and Mr. Arthur Arnold have, among others, promised their support to the *Nineteenth Century*. From further information given in the *Times* we learn that the original plan of the *Contemporary* is to be adhered to, and not in any way narrowed.

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SYNOPSIS.

INTRODUCTORY SERVICES.—Wednesday, January 17' Lutterworth, Parish Church, 20; Town Hall, 80, Rev. A. J. Jackson Wray, in Temperance Hall, Leicester, 7.30, Rev. Sydnee Gedge, M.A., of Northampton in the chair.

CONFERENCE SERVICES.—Thursday, January 18. Prayer Meeting, Y.M.C.A., 10.0; Sermon, Dr. McAulane, Congregational Church, 10.30; Rev. Dr. Punshon, Temperance Hall, 11.30; Conference, Inaugural Address, 12.30, Rev. Gordon Calthrop, M.A.; Luncheon, 2.0; Sermon, Rev. A. Mursell, Baptist Church, 2.30; Conference, Systematic Beneficence, 4.0, Rev. F. Wilkinson, M.A., Rector of Lutterworth, in the chair; Meeting of Council, 5.30, R. B. Brierley, Esq., in the chair; Public Meeting at 7.0, A. McArthur, Esq., M.P., Chairman. Rev. C. Calthrop, Drs. McAulane, Punshon, and others.

CONCLUDING SERVICES.—Friday, January 19. Sermon, Rev. Dr. Fraser, Presbyterian Church, 8.0; Public Breakfast, 9.30; Deputation, Rev. J. Sholto Douglas, M.A., of Derby, and others; Service in Christ Church, 11.0, Rev. Gordon Calthrop, M.A.

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The Nonconformist.

WEDNESDAY, JANUARY 17, 1877.

SUMMARY.

THE Conference on the Eastern Question has proved a total failure. The Guaranteeing Powers have eliminated almost everything from their demands upon the Porte that was likely to bring about a radical change—such as the provision for a foreign gendarmerie and a redivision of territory, the stipulations that the governors must be Christian and that the Turkish troops in the provinces should be confined to the fortresses, and the proposal that a certain percentage of the revenue should be locally expended. Two points only remain—an International Commission without executive powers, and the appointment of governors for five years by the Sultan with the approval of the Guaranteeing Powers—and these, Safvet Pasha informed the Conference on Monday, the Porte could not accept, as they are incompatible with the independence of Turkey, and that neither the Mahomedan nor the Christian subjects of the Sultan would sanction any foreign interference with the domestic affairs of Turkey which might infringe upon the prerogatives of the Sultan. But the Turkish Plenipotentiaries have graciously promised that these points shall be examined at a Grand Council to be held to-morrow, and the result communicated on Saturday.

It is remarkable that in the negotiations which have taken place, General Ignatiéff has been the most ready to make concessions; and, as it has been sarcastically remarked, "there is now a conviction that, had he been listened to, Turkey would have obtained all she wanted, and the Conference would have been wound up by declaring the Turkish the best of all Governments, and that the only object of its meeting had been to deliver it a universal *satisfecit*." The truth is that Russia is not prepared at present to go to war—Prince Bismarck's recent declarations having made such a step altogether too hazardous. The brunt of the diplomatic conflict has been borne by Lord Salisbury, whose energy and protests displayed now in the Conference, then in interviews with Midhat Pasha, and even in audiences with the Sultan, have been quite unavailing. When matters began to wear a ridiculous aspect—unworthy the dignity of the united Powers of Europe—the German delegate interposed and counselled firmness, but Baron Werther could not move the obdurate Turk. It is officially denied that Germany has ever separated from the other Powers, or, in any case, taken isolated action. In fact, they have all been cordially united. Russia having abandoned the onerous task of enforcing single-handed the decisions of the Six Powers, the Porte has, with entire impunity, rejected everything. Happily, there is no prospect of war, and the Eastern Question is indefinitely adjourned; which will, at least, be a great relief to the commercial world throughout Europe. On Sunday Lord Salisbury will take his departure, and the other Plenipotentiaries will follow. A separate peace will be made by the Porte with Servia and Montenegro, and we are told to expect—as has so often been the case before—that the Ottoman Government will of their own free will give effect to the policy of the Powers, such as the appointment of capable administrators like Nubar Pasha, and altogether so carry out the new Constitution that all Europe will applaud their action!

Last night the English Church Union, which is said to comprise 2,500 clergymen, held an indignation meeting at the Freemason's Tavern, and enthusiastically passed resolutions which, if carried out, would oblige those who endorsed them to set up a Church independent of the State. Though matters have come to a desperate pass, we are by no means sanguine that any such course will be taken. No doubt the Ritualists will be very sorely tried when Mr. Tooth is committed to Maidstone Gaol—as he is likely to be next Saturday—for contempt of court; but they will hardly take serious action till the result of the appeal in the Folkestone case, which comes before the Judicial Committee of the Privy Council on the 23rd, is known. In 1662 some 2,000 of the clergy, who refused to accept the Act of Uniformity, were expelled from the State-Church. Shall we witness in 1877 the exodus of another 2,000 clergy who rebel against the authority of the State in things spiritual?

Among the political incidents of the week, we may call attention to the speech of Mr. Adam, M.P., the Liberal whipper-in, who seems to think that the Scotch Church ques-

tion is ripening for legislative treatment—a hint to cautious Free Church friends in the North—and to the casual elections in Ireland. For Sligo, Captain Mr. King-Harman, a member of a county family, has been returned unopposed. He calls himself a Conservative, and at the same time says he will vote for "Home Rule, denominational education, fixity of tenure," &c.—pretty well this for a resident landowner! The vacancy for Waterford county will be filled on Friday. One of the candidates was Mr. Esmonde, brother of the late member; but though he was the favourite of the priests, he did not please the tenant farmers and withdrew, leaving the field open to Mr. Delahunt, who represents tenant right, and Mr. Lehmann, an English Liberal, who accepts Home-Rule and denominational education, and curiously enough is backed by most of the landowners of the country. A general election, if it should come soon, would reveal an odd state of political affairs in Ireland. Amid the many Liberal clubs in the North of England—where there is generally a revival of political activity—are several at Over Darwen. At one of the celebrations, Lord Edward Cavendish (a Liberal candidate for one of the divisions of Lancashire at the last election) was present, and moved a resolution urging united and persistent action with a view to secure "the reduction of the county franchise, a redistribution of seats, economy in the national expenditure, and the advancement of religious equality." His lordship in the course of his speech said that if he should become a member of the House of Commons, he should support *any* measure to bring about religious equality. Probably, as a member of a great Whig family, his lordship did not think what that promise might involve. But it is a sign of advance that "religious equality" is now finding its way into the programmes of Liberal clubs and associations.

A curious case has arisen at Jeddah, a Turkish port on the Red Sea, which illustrates the defects of the last Admiralty Circular relative to fugitive slaves. It is thus reported by a correspondent of the *Times*:

On the 10th of December a black man swam off to Her Majesty's ship Fawn from the town. On reaching the ship he informed the captain of that vessel that he was a Nubian who had been bought a short time ago by his present master, and that in consequence of the hardness of his work he had refused to obey his master's orders and had run away. There being no accommodation for a fugitive slave on board the Fawn, the captain referred to Slave Circular No. 3 to ascertain what to do with the fugitive; he found that My Lords had not provided for such a case—viz., how to dispose of a slave when you want to get rid of him and he is not claimed. The captain was in a difficulty; but, fortunately for him, there is an acting British Consul here, so the captain handed the negro over to the consul, and thus got out of his predicament. The consul, I believe, handed him over to the Turkish Governor, and the latter personage transferred him to his master, and consequently the would-be free man is again a slave.

This is a very unsatisfactory state of things after the national agitation against the fugitive slave policy carried out in this instance, and it is aggravated by the fact to which the same writer testifies that the slave trade is carried on actively and openly at the Red Sea ports under the Turkish or the Egyptian flags, though the Porte, it may be remembered, recently issued a decree abolishing the traffic in human flesh and blood. We are glad to see that the Anti-Slavery Society is calling attention to the matter.

Somehow or other our French neighbours are not impatient under financial burdens which would make the British taxpayer groan. In the Budget for 1877 the revenue is set down at about 109,000,000L, and the expenditure at a little more, which, according to the *Spectator*, represents some 3L per head of the population. A great part of this vast sum is spent upon the army, which is being gradually reorganised on a colossal scale with the apparent approval of the nation. But, as our contemporary points out, quite one-sixth of the entire revenue "is levied directly on land, part of the rent and almost all conveyancing charges going to the State, instead of, as in England, to the landlords and the lawyers." Landowners in France cannot, as in England, shift their burdens to the rates.

While the Prussian Legislature has commenced its sittings, the elections for the German Parliament have been going on. The results thus far show that the Liberals, being divided in consequence of Prince Bismarck's recent legislation, have lost ground, and that the Social Democrats, whose political creed is that the State should become a vast industrial institution, whose function ought to be gradually to abolish private capitalists and to distribute the possessions of the rich for the benefit of the poor, have returned ten members in Berlin and other cities, the votes in their favour exceeding half a million.

The Berlin Press is astounded at this revelation, which will no doubt greatly perplex the German Chancellor. None of the fractions, unless it be the Ultramontanes, who count upon some eighty votes, will seek the alliance of the Social Democrats, but all politicians are alarmed at their growing power in Germany. It thus appears that Prince Bismarck, like Prince Gortschakoff, has a skeleton in his house.

The news from America is of no little importance. The joint committees of Congress are likely to agree upon a plan for settling the grave differences as to the Presidential election, which will ignore the claim of the President of the Senate to count the votes, and will give the power to both Houses conjointly. It is also proposed that they shall have authority to exclude a vote in the case of one return, if it is disputed. To deal with the case of double returns a special tribunal is to be created, consisting of an equal number of senators, representatives, and supreme court justices, whose decision will be final. This is a great concession on the part of the moderate Republicans who desire a creditable settlement as the result is most likely to tell in favour of Mr. Tilden's election. But the plan has not yet been adopted. Meanwhile President Grant has sent instructions to the Federal general at New Orleans that if there should be necessity to recognise either of the rival state governments for Louisiana, it should be the Republican. But General Augur, who commands the Federal troops, does not interpret this order as requiring any present action on his part, although all public buildings are in the hands of the Democrats, who scrupulously avoid a collision.

THE NEW FAMINE IN INDIA.

A STUPENDOUS calamity has fallen on extensive districts of India. A famine, spread over regions of enormous extent, is again taxing the resources of the Empire, and trying to the uttermost the capacity of the Indian Civil Service. Both will, we hope, prove equal to the ordeal; but there is something pitiful in the fact that this terrible distress should have been most severely felt at a moment when the Queen's new title was being made the occasion of a magnificent pageant at Delhi. While thousands of human beings were perishing for lack of food in the Presidencies of Bombay and Madras, and in several of the native states, Lord Lytton, surrounded by the most barbaric splendour, was haranguing the assembled princes and chiefs of India on the assumption by Her Majesty of the style of Empress. There is an incongruity in the association of the extravagance of earthly pomp with the lowest depths of human misery which we are sure will strike our readers with a painful feeling. We ought, however, to remember that neither the Viceroy nor the statesmen of India are responsible for an incongruity which would, we should think, excite the resentment of even the most stolid race in the world. The responsibility for the Delhi mummuries rests with the Government at home, and mainly with the Prime Minister, whose Oriental imagination can be traced in every detail of the theatrical programme. Of course, when the celebration was first arranged no one could foresee that famine was about to stalk through the land, but when once the discovery was made that the scenes of the Bengal drought were shortly to be reproduced in Southern India, the Home Government was bound by every consideration of expediency and good feeling to countermand the orders for the Delhi pageant, and to devote the money to the relief of distress. We hope that when Parliament meet, Mr. Fawcett will lose no time in demanding explanations on this subject.

Hitherto we have been dependent upon newspaper reports for our information concerning the nature and magnitude of the famine. Now, however, we are in possession of an authentic statement of the facts in the shape of a letter addressed by Lord Carnarvon (who is acting as Lord Salisbury's *locum tenens*) to the Governor-General of India. This is mainly a recapitulation of the contents of despatches addressed by the Viceroy to the India Office, with such comments upon the action of the authorities in India as Lord Carnarvon considers it necessary to make. A brief summary of this document will enable our readers to judge of the gravity of the crisis which has arisen in India, and of the sufficiency of the steps which the local authorities have taken to meet the exigencies of the situation. As early as July last reports were received that the want of rain in Madras had involved a local failure of crops and some loss of revenue, but it was not till barely a month ago that Lord Carnarvon became aware of the vastness of the calamity with

which the authorities were called upon to grapple. It now appears that in Madras alone twelve districts are more or less affected, while distress has also extended to Mysore and to some parts of the Nizam's territory. The area affected in Madras is estimated at 80,000 square miles, the population amounting to nearly eighteen millions of people. In Bombay, where the Governor, Sir Richard Temple, will have the advantage of his recent invaluable experience in dealing with the famine in Bengal, the drought has destroyed a large proportion of the food of eight millions of people, inhabiting an area of 54,000 square miles. No time has been lost by either the Government of Bombay or that of Madras in establishing relief work; and we are glad to perceive that the labourers are being employed upon the construction of roads, wells, and tanks, and that the employment of the people, even in works of greater magnitude, such as railroads and canals, is contemplated. This is the way to convert the famine into something like a blessing to the country; for the experience of Orissa shows that even unfinished canals have been the means of providing hundreds of thousands of persons with sufficient rice to keep body and soul together. Employment has already been secured to 840,000 persons in Madras and to 250,000 in Bombay. We are not able to gauge the full measure of the difficulty and suffering which this awful disaster will cause before it finally disappears. The Government of Bombay anticipate that the distress will increase in intensity till April next, when it will gradually diminish as the crops raised in the monsoon of the year are matured. The decline of this famine, together with its ultimate disappearance in September, is of course based upon the assumption that the next season will be a healthy one. But what if the drought should be prolonged? This is a question which might blanch the cheek of even the bravest civil servant in India. The only answer which can be made to such a question is, "Sufficient for the day is the evil thereof." When the famine reaches its height in Bombay it will be necessary to find employment for a million adults, and in Madras probably three or four millions will depend for their means of subsistence upon similar agencies.

There are one or two facts of a reassuring nature in connection with this famine. One of these is that, in Bombay, importations of grain made by private enterprise from the non-affected to the affected districts have hitherto sufficed to feed the people. Another is that, although Lord Carnarvon has grave doubts about the efficiency of the means of transport, especially in districts which are remote from railways, yet that down to the present moment no such difficulty as existed in the case of Bengal has hampered the conveyance of food. We perceive that the old question of the extent to which reliance should be placed on private enterprise to meet the wants of a starving population has cropped up in a controversy between the Government of Madras and that of the Governor-General. The Duke of Buckingham has made purchases of grain in order to provide a reserve in the event of a future failure of supply from private sources. Lord Carnarvon unequivocally supports the view taken by Lord Lytton and his advisers, that this measure was premature, and that the necessity for interfering with the ordinary course of trade has not yet arisen in Madras. Public sympathy, however, will perhaps incline towards the Duke of Buckingham, who, no doubt, wished to be on the safe side, and perhaps remembered that, when in Orissa the authorities preferred to trust to the operation of the ordinary laws of political economy, millions of people were sacrificed to their theories. One excellent feature of the policy of the Government is that the famine is not to be allowed to raise up a brood of paupers, and that the applicants for relief are all to be employed on works of a permanently beneficial character. Lord Carnarvon's despatch shows that the whole matter is to be closely watched from this country, and that so long as he is entrusted with the charge of the India Office he has no idea of shirking any portion of the responsibility which rests upon himself as Lord Salisbury's representative.

THE FALKLAND MEMORIAL.

THE character of Falkland is perhaps one of sentimental interest, rather than of historical importance. But for that very reason, it is better calculated than the grander memory of Cromwell to excite a concurrence of kindly and respectful feeling on both sides of that ineffectual dividing line of parties burnt for ever into English life by the Great Civil War. It is easy to understand how the amiable and hesitating inconsistency of Lord Falkland should inspire the

eloquence of a Tory Minister in praise of the example, set by the former, of political moderation. On the other hand, the cautious and gentle, as well as genteel, Liberalism, such as alone finds a voice among the great organs of the daily press, naturally recalls with pleasure the propriety of opinions which, though opposed to the political power of bishops, yet held fondly the affirmative of the question, asked even in those times, "Is the Church of England worth preserving?" But we confess that we do find a little difficulty in understanding how it is that our thoughtful and contemplative contemporary the *Spectator* so strongly takes exception to Lord Carnarvon's encomium. The man who concurred in all the first bold movements of the Long Parliament was, we are told, "rather hesitating than moderate when he declared against any further measure, and supported the King at a time when Charles was endeavouring to put in practice the very same policy which Falkland himself had previously helped to check." The observation is certainly just and discriminating. But surely it is applicable to much that passes for moderation at the present day. To allow, for instance, the soundness of the principle of religious equality, and then to insist on the preservation of an institution which, however latitudinarian, must ultimately rest on a denial of that principle, is a position more accurately described as hesitation than as moderation; and the prevalence of such an inconsistent profession amongst reputed Liberals shows that the Falkland type, though fruitless and ineffectual, has yet an exceedingly tenacious hold on English sympathies. On this account the erection of the statue at Newbury has a certain importance. And it would be well if it led to general and intelligent reflection on the reason of the regretful and unsatisfied melancholy that rests for ever on Lord Falkland's tomb.

The man was good and brave, no less than Hampden. Why then should there be a sort of craving sadness, an irrepressible wish that it had been otherwise, in the associations of Newbury fight, while at Chalgrove field we feel only reverent acquiescence in an accomplished sacrifice? He was a man more inclined to latitudinarianism than to bigotry. Why then should men of theologically narrower views have been more resolute and uncompromising in the struggle for liberty? He was a man of intellect, subtle perhaps rather than profound; of intellect poised between philosophy and poetry, and marking better than most of his contemporaries, how religious contemplation may be inspired by both. How then did it happen that for him there was no clear light to make the future plain—no unifying principle to reduce a threatened chaos to the order of a new world? The answer must be, perhaps, that in him intellectual perception and spiritual sentiment were much more characteristic than moral impulse. And hence, though in the ordinary sense, chivalrously brave, he yet had not the courage of his convictions. The ideal that he probably cherished, of a sort of Utopia in which King, Lords, and Commons, bishops, presbyters, and laity would disinterestedly seek the common weal, according to a judicious balance of power, was not a thing to be even conceivably established by force of arms. The rottenness here, and mutual repulsion there, of the discordant elements out of which such a vision was to be realised, forced upon his intellect an admission of the overwhelming difficulties in the way; and he altogether lacked the prophetic faith which cries, "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain."

On the other hand, if we except Sir John Eliot, the leaders of the popular party were men characterised much more by moral impulse than by intellectual ideas. They felt deeply the wrong and injustice that then were in the ascendant. They felt also that tyranny was flatly opposed to the general tendency of English constitutional history. They drew no complete picture of the ideal to be arrived at. But they were firmly and fixedly resolved that, come what might, the wrongs of which they were conscious should not be endured. Now this was chiefly a moral impulse. It was strengthened no doubt by the conviction that life would not be worth living for them or their children, if the king's treason against the nation should be successful. But the religious fervour and the solemn utterances, so strangely characteristic of liberal politics in those days, were only the irrepressible manifestation of the imperious moral impulses, which kept those stern men in the path of duty when every step seemed undermined with ruin. Now duty is a Divine inspiration, and, broadly speaking, the voice of conscience is the voice of God. And they who follow duty and conscience, even when they cannot see beyond the next turn of the

road, are often borne along by far-reaching principles, of whose ultimate scope they are unconscious, but which really are the life of the coming age. The greatest reformers have always been those who have been swayed by moral feeling rather than by intellectual conceptions. And the greatest reforming movements have been those accomplished not by the enlightened knowledge of a few, but by the moral enthusiasm of the many.

But Falkland, though a good man, had not this kind of moral enthusiasm. His convictions of the right were not strong enough to control the alarm of his asthetic sentiments, in prospect of immeasurable revolution. *Fiat justitia ruat cælum* was much too extreme a doctrine for him. The prophetic inspiration of a faith in righteousness was not amongst his gifts; and therefore he wavered and changed sides. He would fain have reconciled the irreconcileable. He joined in the constitutional conflict which had no issue but war, and when war came, he, in distraction, took the wrong side. Thus it is that his death has a special sadness, as the end of an inconsistent and, in a certain sense, of a wasted life. While, on the other hand, the death of Hampden was a martyr's seal to truths assured of ultimate triumph. Falkland's latitudinarianism gave him a delicate and sensitive liberalism, but the rude vigour of puritanic impulse was a far better germ of genuine political amplitude; and the best lesson of all from his career is that, under God's government, prophetic foresight belongs more to faith in the supremacy of justice than to any intellectual culture.

A review bearing the title of *La Civilisation Catholique* is to be published here shortly. It is intended to replace for Roman Catholic readers the profane *Revue des Deux Mondes*.

Mr. Darwin attributes the scarcity of holly berries to the rarity of bees in the spring.

By an Order in Council issued yesterday, all animals sent from Germany to this country are to be slaughtered at the place of landing.

Mr. Gladstone delivered an address at Hawarden last evening on the government of the Turkish provinces, confining himself chiefly to the system of internal administration, and not dealing with political questions.

Undeterred by *Punch's* protest, a correspondent sends us the following:—"Why is the Established Church like an old woman at the dentist's? Because she has a troublesome Tooth."

A woman at the Philadelphia Centennial Exhibition who had only one eye demanded admission at half-price, on the ground that she could see only half as much as other people.

A Milwaukee man made three unsuccessful attempts to blow his brains out, and then his wife told him: "Don't try it again, John; you haven't got any." He goes about saying he owes his life to that woman.

A—(defending the friend who was addicted to drinking) "Ah but every one has a screw loose of some sort." B—"Yes, that may be, but it's a sad job when it's the cork-screw."

A prudent man advised his drunken servant to put by his money for a rainy day. In a few weeks his master inquired how much of his money he had saved. "Faith, none at all," said he. "It rained yesterday, and it all went."

REFRESHING CREED.—A minister's wife once asked the late Doctor Edie in company how he became attached to the Secession Church when his father was a member of the Relief. "O," said the doctor, "I can easily explain that. Some of the children went with my father and some with my mother; but my father took nothing in his pocket for the interval between the services, while my mother always took bread-and-cheese—so I went with the bread-and-cheese."

Bishop Bowman, says an American paper, saw an earnest, queer-looking brother following him around for some time, and he avoided him; but finally, weary of the shadow, the bishop turned around, and said: "What do you want, my friend?" The man said: "I must ask a question. I have sought light on it from many preachers and commentaries; but have found no satisfaction. I must ask you. What was the colour of those serpents that bit the Israelites?"

Two young attorneys were wrangling for a long time before Judge Knox, of Virginia, over a point of law. His Honour gave his decision, and the sprig who had lost impudently remarked: "Your honour, there is a growing opinion that all the fools are not dead yet." "Certainly," answered the Court, with unruffled good humour. "I quite agree with you, Mr. Blank, and congratulate you upon your healthy appearance."

MARRIAGE PRESENT.—A rich American bridegroom put a 100dol. note in his pocket to give to the clergyman who tied the nuptial-knot at his marriage, and paid it to him as he supposed. When half way across the ocean he discovered the note still in his pocket, and puzzled his brains for months to discover what he had given the clergyman. On his return to America he went to the clergyman and questioned him, and the latter, after much demur, said—"I received a very small quantity of fine-cut tobacco, folded in a very small piece of paper." "Make it 'returns,'" wrote the bridegroom, "and here is the quid pro quo," sending back the 100dol. note.

Literature.

KEATS'S POETICAL WORKS.*

Messrs. Bell deserve credit for the manner in which the later volumes, especially of this Aldine Series, of the British poets have been brought out. And to none of them is greater praise due than to this edition of Keats, which may be characterised as the most complete, the best edited, the neatest in form, and the cheapest which is in the market. Lord Houghton, it is clear, has spared no pains in his work. He has carefully collated the various readings, has added everything that remained of the slightest value, and, by arranging the poems chronologically, has greatly aided all future students of Keats to trace out for themselves the several steps in his development, from his earliest effusions to his latest. Lord Houghton, in a prefatory note, says :

The object of the chronological arrangement of this edition, and the consequent insertion of some pieces of comparatively little value, is to present a faithful self-drawn literary picture of a short and poetic life. Had Keats lived to maturity his claims on the larger sympathies of mankind would have made such plan superfluous, and the special interest it may command would have been lost in the completeness of his genius and fame. This volume alone contains all his works.

We may, perhaps, be pardoned for noting that the last sentence is scarcely explicit. Does Lord Houghton mean that this volume, as containing all Keats's works, cannot be followed by another, or that this volume is the only one which contains all the works of Keats? If this latter is meant, then Lord Houghton's phraseology is not so direct as it might be, especially for the purpose of advertisement, and should be altered in future editions in the publishers' favour.

The volume opens with "Early Poems," written before the completion of "Endymion." The finest of these, of course, are the "Hymn to Apollo," "I stood tiptoe upon a little hill," "Sleep and Poetry," and "On Receiving a Curious Shell from some Ladies." Then follow the "Early Sonnets," a few of which are new. After them come "Endymion" and the poems on the tour in Scotland; then "Odes;" and "Isabella; or, the Pot of Basil." The next section is one which the student will welcome and pore over. It is the first version of "Hyperion"—a careful examination of which enables us to enter so far into Keats's methods. Then comes the "Eve of St. Agnes," and some dramatic pieces, which show ingenuity, but are rather lacking in realistic force; then "Lamia," "Songs and Fragments," and the later sonnets, some of which are new.

The remarkable variety and wealth, the spontaneous fancy, and the appropriative power, which is equalled by the patient, selective skill exhibited in the versions of "Hyperion," amply show that Lord Houghton does not exaggerate when he says that, had Keats been spared, his claims "on the larger sympathies of mankind" would have made such a plan as his lordship has adopted superfluous. The manner in which Keats escapes from himself as respects extravagant imagination and excessive luxuriance of image into severe simplicity, in his advance from the first to the second version of "Hyperion," amply suffices to prove that not only had we in him a nature of peculiar richness, but one also with almost incalculable possibilities of growth. In spite of the marked evidence of the tendency to excess or over-luxuriance, which it is clear he had set himself to conquer, that first version of "Hyperion" contains some fine passages which were not incorporated in the poem in its final form. This picture of "Saturn and Moneta" may be cited :

Long, long these two were postured motionless,
Like sculpture builded up upon the grave
Of their own power. A long and awful time
I looked upon them. Still they were the same;
The frozen god still bending to the earth,
And the sad goddess weeping at his feet;
Moneta silent. Without stay or prop,
But my own weak mortality, I bore
The load of this eternal quietude,
The unchanging gloom and the three fixed shapes
Ponderous upon my sense, a whole moon;
For by my burning brain I measured sure
Her silver seasons shedded on the night,
And every day by day methought I grew
More quaint and ghostly. Oftentimes I prayed
Intense, that death would take me from the vale
And all its burthens; gasping with despair
Of change, hour after hour I cursed myself,
Until old Saturn raised his faded eyes,
And looked around and saw his kingdom gone,
And all the gloom and sorrow of the place,
And that fair kneeling goddess at his feet.

* The Poetical Works of John Keats, chronologically arranged and edited, with a Memoir. By Lord HOUGHTON, D.C.L., Hon. Fellow of Trinity College, Cambridge. (London : George Bell and Sons.)

As the moist scent of flowers, and grass and leaves
Fills forest dells with a pervading air
Known to the woodland nostril, so the words
Of Saturn filled the mossy glooms around,
Even to the hollows of time-eaten oaks
And to the windings of the foxes' hole,
With asp, low tones, while thus he spoke, and sent
Strange moanings to the solitary Pan.

With all due deference to Lord Houghton's judgment, we cannot but regard it as an error to have included that doubtful fragment at p. 326. The passage we quote is so utterly artificial that we cannot believe Keats ever wrote it :

Tell me, then, airy, fleeting form,
Whose agile step outwings the storm,
When did that volant foot of thine
Revisit last the ocean brine?
When underneath the cozy bed
The sea-symph's cave of coral tread?
Or on the moonbeam lightly stray,
Or stars that pave the Milky Way?
And whither now, then, dainty sprite,
Wing'st thou, and whence, thy airy flight?
What star, what meteor, gave thee birth,
And whence thy mission here on earth?

The memoir is all that it ought to be, and readers would much err if they should allow themselves, by a cursory glance at the opening, to fancy that it is a reprint of the sketch prefixed to Moxon's edition of 1861 and other editions. It is really a new memoir, with many facts and minutiae additional to what there appeared—more particularly respecting Keats's school life, his apprenticeship at Edmonton, and his relations with the Clarkes, especially Mr. Charles Cowden Clarke. Altogether, this is a worthy memorial to the genius of a great poet, too early called away; and we trust that the public may so appreciate the labour bestowed on it as to enable a few trifling imperfections to be speedily removed.

"THE LIFE OF A SCOTTISH PROBATIONER." *

It is an unspeakable pleasure to a reviewer—wary of wading through piles of commonplace—to come unexpectedly on a prize such as this. It is like a wildflower peeping forth from the corner of a sandy waste, over which the eye had hopelessly wandered to meet a bright gleam of colour. Thomas Davidson was a typical Scotch student, but he was more. In addition to his perseverance, his love of study, and his patient shrewdness, there is a fineness of insight, a poetic sensibility, and a radiant humour which, had he lived but a little longer, could not have failed fully to justify themselves in literature, though they might have militated somewhat against his obtaining that reputation for easy eloquence which goes for so much in the outset of a preacher's career. He was the son of a poor shepherd on the border, who latterly became a small farmer, and he had thus but few adventitious aids. He died early—in his thirty-second year—never obtained a charge, and suffered from a lingering disease; and yet these memorials reveal a rich, and in many respects, an attractive life. His personal influence seems to have been great; all who came within his circle believed in his capacity, not only for thought, but for that kind of unconscious tact which generally goes along with humour, and indicates the man who is to rule by gentle weight of character. The memoir may be regarded as a tangible expression of this feeling on the part of his fellow-students, who gave sincere expression to it while he lived; sending, unknown to the author, his prize poem—"Ariadne in Naxos"—to Mr. Thackeray, who at once accepted it, and gave it a place in one of the early numbers of the *Cornhill*. The outward life of Thomas Davidson was very much that of the ordinary Scottish student—a healthy and happy school life, notwithstanding the struggle to maintain it, and a college curriculum, broken up by engagements in teaching. It is the inner life which is of most interest here, though, in spite of disease, there is no morbidity; no touch of discontent or sentimental repining. It needs to be said, however, that owing to the system adopted by the United Presbyterian Church with respect to its probationers, as explained by Mr. Brown, some degree of external variety is imparted to one portion of the volume. It would seem that the United Presbyterian Church endeavours, by means of a "list" of probationers, to allocate as nearly as may be to each one an equal share of the available preaching—not leaving it, as do the Established and Free Churches, to the influence of each student to obtain a hearing for himself and the chance of a "call" to a congregation. By the direction of the committee who deal with this "list," Thomas Davidson was

* The Life of a Scottish Probationer. Being a Memoir of Thomas Davidson, with his Poems and Extracts from his Letters. By JAMES BROWN, Minister of St. James's Street Church, Paisley. (James Maclehose, Glasgow.)

hurried from one end of the kingdom to the other—from Stornoway to Cullybackey in Ireland, from Cullybackey to Lanark, from Lanark to Aldershot, from Aldershot back to Orkney, where he made a somewhat lengthened stay; from Berwick and Falkirk to Aberdeen and Keith, and from Keith back to Glasgow and the West; so that it will readily be seen that during his two years of probationer life he got through a considerable stretch of travel. And everywhere he went he observed, made friends, and carried away experiences. His letters from Ireland are full of humour—notably the sketch of Larry McKie, the fiddler—

Larry made his appearance, fiddle and all, about six o'clock, and, barring the time we took to tea and several intermissions for smoking purposes, which Mr. Knowles [his host] himself turned to good use in singing Irish melodies, Mr. Larry McKie's elbow "jinked and diddled" till half-past eleven o'clock. Larry has been in Australia, where he learned a great many Scotch airs from the Scotch gold-diggers, and now he is settled down comfortably, to cultivate music and potatoes—for Mr. McKie is both a fiddler and a farmer. Also, he sings remarkably well, and the humour with which he renders Sam Lover's Irish songs is quite overpowering, I assure you. Larry has got the Irish susceptibility as well as the Irish humour, and when I touched the strings of his violin in succession downwards, he begged me, "For goodness' sake, not to do that same; it was so mournful and melancholy like it wud make him cry; and," he added, "that's just as shure as my name's Larry McKie." He is as fond of his fiddle as an ordinary mortal is of his sweetheart. The evening was damp when he came down, and, to prevent her from "ketching harum," he had her secured in the never-failing green bag, then this was swathed in a fine Paisley shawl, then he put the "darlin'" under his great coat, surmounting the whole with a cotton umbrella as big as a Lammas Fair Tent; and even on his arrival the first thing he did with her was to engage her from all these securities and warm her tenderly at the fire. Larry is not good at a slow tune, or chuse, as he calls it, but he comes out strong in "jigs, strathspeys, and reels," and he "whacked off" "Tullochgorum," "Killiecrankie," and the "Braces o' Tullymet and Mar," not to mention "Garryowen," and the "Pradhestan Bhoys," and "St. Patrick's Day," and "Boyne Water," with inconceivable glee and vigour. Altogether I liked Larry very much indeed; and Larry took so kindly to me that he begged me to settle down here, and he would himself take a seat in the church! I thanked him heartily, and assured him that I didn't think I would exactly suit the place. Larry then assured me, in turn, that it wasn't just such an "obscure piecee as most people took it to be; for shure," he added, "ye mushn't have heard the song about it that I sang meself twelve times over the night before I left Geelong, and not a soul there but was waipin' like a Donegal summer, though their bairds were as long as the Apostle Aaron's." I desired him to sing it, which he did with great pathos, and a very nice little song it is, and Larry is going to write down for me both the words and the music.

This is not by any means the best specimen of his observation of character and humour, only it most readily lent itself to our hand for quotation. There is, for instance, a most humorous bit on the theology of Boston's "Fourfold State" at pp. 261-62. Besides such passages, there are now and again valuable criticisms and morsels of original thought. Davidson's poems—which are scattered through the volume in the order of their composition—are marked by great refinement, true lyrical turns, and tender love of nature. One or two of them twinkle with a naive self-criticism, in which the fun takes effect from the pathos which struggles to hide itself. This is in a remarkable degree the case with that most original piece the "Doggrel Allegory" at p. 282, and almost in an equal degree with "The Premature Report"—that is, of his own death. A man who could in this way take humorous tribute of an idea so personally serious had a faculty distinctively rare. A couple of the shorter ones may conveniently be quoted :

Love is a rose, a rose,
A dewy dawning rose;
Earth, heaven, and the souls of men were made
But to minister where it grows,
Where it grows.

Love is a rose, a rose,
But a something thorny rose;
And the thorn pricks all the year, alas!
'Tis the flower that comes and goes,
Comes and goes.

Love is a rose, a rose,
'Tis only a faded rose;
The rose is dead, its leaves are shed,
And here be the winter snows,
Winter snows.

The following—a love sonnet—shows grace and refined earnestness :

There is no date in Love's eternal year,
Saving its first—O deeply loved and long!
Nor shadow invades the sunshine clear and strong
Which ever dominates its azure sphere.
Yellow the woods grow—yellow and winter drear;
Storms trample down the infinite leafy throng,
Even as my fortunes. Yet the spirit of song
Lives in me, and the warmth of hopeful cheer.
There is no winter in this love of ours!
Thinking whereon, when with least clemency,
This winter of the World and Fortune lowers
Straightway that summer's noon breaks in on me,
Which has no ending nor decline; whose flowers
Are of the soul, and share her immortality."

The last chapter, titled the "Invalid," is touched with true pathos, especially toward the

close, where the brave faith of the dying man justifies itself. Mr. Brown has done his work of compilation with great taste—saying what is needful and no more, and letting his subject reveal himself as far as possible by letter, diary, or poem—the best method of biography.

"WHAT SHE CAME THROUGH."

Miss Tytler has succeeded well with a difficult subject. In the first place, her heroine, though she has many points that call forth respect, is hardly so likeable as Miss Tytler means her to be; while the main interest of the story rests on a situation that is at all events half painful, and is prolonged through too large a portion of the book. No little art has been shown by Miss Tytler, however, in working up to the result. If we lose sight of the facts that Pleasance Hatton had, as she conceived, suffered at the hands of the class to which she really belonged, and had found in the class beneath it the sympathy and help to which she had had more claim from the wealthy relations who so decisively washed their hands of any care for her and her sister Anne, much in the latter portion of the story will seem groundless, and gives an appearance of unpleasant stubbornness to Pleasance's character. The main idea of the story is that of Tennyson's "Lord of Burleigh"—a woman in humble rank marrying a man of wealth and position, whilst he had assumed a lower station in life. But Miss Tytler shows great ingenuity in the variations which she ingrafts upon the story. Joel Wray, the daysman at the Manor Farm, near Cheam, is admirably introduced to us; and his presence imparts variety to a life that otherwise would lack decided relief, rich in character though it is. The villagers—the family of Blacksmith Blennerhassett, with its special varieties, in particular—are admirably done, with such a true appreciation of their more commonplace traits as shows that Miss Tytler's humour is genuine, since she gains such admirable effect by the contact of Joel Wray and Long Dick on the one hand, and the inspired musical genius, Clem, and his deformed sister Lizzie, with her passion for Dick, on the other. Nor should we forget old Mrs. Balls—Pleasance's maternal aunt—with her homely ways, her kindness, and her unconscious humour. Her surprise when she finds that Pleasance, after the death of Anne, is determined to live the same life as she does, is described with a peculiar touch of truthful realism. She has set her heart on Pleasance's listening to Long Dick's suit, having a faint idea that this would ensure her a more comfortable settlement at the Manor Farm after her working powers have declined. She regards Joel Wray as a wanderer, and is not warmly disposed towards him. The description of the way in which both she and Long Dick take their disappointment, when Pleasance throws herself away on the "daysman," is full of real power. When Joel Wray is discovered, and has to acknowledge himself a wealthy man, who has simply engaged himself as farm labourer to see practically what peasant-life is like in England, Pleasance's rebellion against the class that had cut her off, and her determination not to re-attach herself to it, re-asserts itself; and Archie Douglas has to leave the Manor Farm without his wife.

It is here that the improbabilities of the story begin to obtrude themselves. Miss Tytler, however, possesses such resources as impart an air of naturalness; and she contrives by means of a very doubtful movement on Pleasance's part to transport us to the midst of the gay life of London. The death of old Mrs. Balls—which shows a power of simple, unaffected pathos—sets Pleasance free so far; and the glimpses we have of Mrs. Douglas and Jane and of Rica Wyndham, the fast girl of the story, heightens the interest of the plot. This type of life Miss Tytler has always shown peculiar power in dealing with. To those who have not already read the story, we can confidently recommend these chapters in which glimpses of high life are given—not forgetting that masterly picture of old Lady Lewis, with her fading faculties all concentrated in the celebration of her ninetieth birthday, through attendance at which Pleasance was not only introduced to the high society of the sleepy cathedral town, but gained most unexpectedly that clue to her own fortune, which enabled her at last to reunite herself to Archie Douglas with a certain sense of equality.

We cannot leave Miss Tytler's story without complimenting the author on the faithful but picturesque description of the regions

of the Norfolk Broads. She has looked on these with a careful and loving eye, else she could not have reproduced them as she does. Here she surpasses even the vigorous landscape of the "Huguenot Family," in which Cabb was seen all the more distinctly proceeding on his love quest. Nor should we omit to notice the wholly effective way in which Miss Tytler out of a series of improbabilities manages to work a most telling poetic justice at the end—whereby Pleasance is proved to be the real heir of the best part of the property which the Wyndhams had held. We must give, as a specimen of the picturesque style of the book, a sketch of the village of Salford:

It had been a grand sunset leaving a golden glow behind, while picked out against and irradiated by the glow, stood the old irregular line of humbly substantial yet tumble-down white houses, with blossoms of red and white roses, orange tiger lilies, and marine blue larkspur, in the gardens, and with honeysuckle in flower over the stone porch of the little thatched-roofed, flint-built church. Salford was at its best, both as to season and hour. The great far-stretching meadows bore a wreath of waving grass starred with field flowers; the very borders of the ditches were blooming with brooklime, irises, queen of the meadow, and marshmallows. The rich religious light was so much in itself that it prevented the bareness of the landscape from being conspicuous; the light seemed not out of keeping with the wide flat as it flooded it, and descended low over it, without being broken save by the arms of the windmills and the masts of the barges, and lent a sober grandeur to the space and freedom of the place.

Everything was still save the revolving arms of the late windmill taking advantage of the evening breeze, and the slow gliding sails of a barge, and both white and brown sails blushed ruddy under the sunset. The cattle and horses, which were in droves and herds, lay or stood in living patches in the pastures. Hardly a bird broke the silence, save when darting sandmartins uttered shrill screeches, or a flock of curlews from the direction of Cheam gave forth their mournful cries. In the morning the air resounded with the carols of larks, but save for larks, this was not a region of singing-birds, and it seemed as if the rich mellow notes of thrush and blackbird, belonging by right to woodland-coverts and tree-set hedgerows, would not have suited the scene which Pleasance had grown to love. She took in every one of its features—from its wistful blue distances to its airs from every wind of heaven, and its homely charms of grass and field-flowers, which were trampled under the feet of cattle—and laid them up in her heart.

"THE SERVANT OF JEHOVAH," BY URWICK.*

Mr. Urwick is well-known as a translator of several volumes which have appeared in Clark's Theological Library. His labours as a translator have made him familiar with German modes of thought and German speculation—no mean advantage to anyone who claims a place among learned exegetes, but an advantage which is subject to certain drawbacks. A translator may get his mind filled with a heterogeneous mass of opinions and facts, and lack the power that is necessary to form a sound judgment upon them, and the further power that is necessary to set them forth intelligently to the apprehension of others. His very work as a translator may impair any natural power which he possesses of this order. But we do not perceive any signs of this effect in the book before us. There is no lack of clearness and consistency in Mr. Urwick's argument, nor is it ever laden with irrelevant or only partially relevant matter.

The first dissertation in Mr. Urwick's volume concerns the authorship of the second portion—from the fortieth chapter—of the book which bears the name of Isaiah; a question which, as he says, is distinct from the question of the right interpretation of the "Servant of Jehovah"; for it is possible to hold that these chapters were written during the Exile, and still to hold by the Messianic interpretation of them. The second dissertation is upon the meaning and reference of the expression "Servant Jehovah" in the prophecy. Then follows a grammatical and exegetical commentary on the central prophecy, chap. lii. 13—liii. 12, where Mr. Urwick holds that "the Levitical ritual and the sacrifice on Calvary meet." On these subjects Mr. Urwick takes his stand clearly on the orthodox side. As to what he very properly calls the "central prophecy" of Isaiah, he says:

In the Old Testament, *Isaiah the fifty-third* must be the battle-field for the decisive conflict between the champions of old orthodoxy and the new. While modern Jews are telling us that the day of atonement is only a refinement of later and degenerate Judaism a thousand years after Moses, and that the Old Testament knows nothing of a suffering Messiah, the voices of their scriptures echo in reply "The Lord spake unto Moses," and early Jewish authorities give as their comment, "The suffering servant here is King Messiah."

* *The Servant of Jehovah. A Commentary, Grammatical and Critical, upon Isaiah iii. 18—liii. 12. With Dissertation upon the Authorship of Isaiah xi.—livi., and upon the Signification of the "Servant of Jehovah." Also a Note upon the Distinction between Sin and Trespass Offerings.* By WILLIAM URWICK, M.A., Tutor in Hebrew, New Coll., London. (Edinburgh: T. and T. Clark.)

While modern leaders of thought and popular critics would persuade us that the sufferer is Josiah, or Jeremiah, or the pious remnant, or the prophet himself, apostles and evangelists, fathers and reformers, quote and explain that chapter in its several parts as describing none other than the Lamb of God, who by his substitutionary obedience unto death and His expiatory sacrifice provides redemption for mankind.

Mr. Urwick does not hold that the term "Servant of Jehovah" is uniformly to be understood of the Mē-siah. On the contrary, by a careful examination of any test in which it occurs, he shows that it is not used in one and the same sense, but with various meanings throughout the prophecy. But after specifying these, he shows that in Isaiah fifty-third, the prophet expressly and emphatically speaks not of a class nor of a company, nor of an ideal, but of a person distinct from himself and his fellow countrymen, contrasted with him, as holiness is contrasted with sin, yet suffering buffeting and rejection, sorrow and death vicariously, not for his own sins but for theirs; a righteous servant who was numbered with the transgressors and bore the sin of many, but who was raised to life again and crowned with power, glory, and victory. Admit this and the next step will not be denied, that in no individual, in no class, or ideal fellowship, had this prophecy any adequate fulfilment, according to the plain grammatical meaning of the words, until the advent of the Eternal Son. Speaking of the great names which are the pillars of a different interpretation, and of their "mutually opposite newly-suggested interpretation," he says, "If Gesenius be right, Ewald and Bunsen are wrong; if Ewald be right, Gesenius and Bunsen are wrong; and if Bunsen is right, Gesenius and Ewald are in error—each great name having others equally great against him."

The interpretations rejected by Mr. Urwick are closely connected with the theory that the second portion of the Book of Isaiah was not written till more than a century after the great Isaiah was dead, and that it is not a prophecy, but a picture by a contemporary of the sorrows and hopes of the exile.

Nothing, it must be allowed (Mr. Urwick says) is easier than to adopt these views—to talk of the supposed exile author as himself—*Ab-Adonai*, "the servant of Jehovah"—to place his prophecy and the Books of Wisdom side by side as equal to anything in previous Jewish literature, and to represent sacrifice as a relic of barbarism giving way to the doctrine of prayer, which in turn may have to give way to the law of invariable sequence. There is much to tempt the ambitious student to embrace these views; they are broad, they are fashionable, they are a sign of culture. They embody a growing tendency on the part of many Jews and Christians to join hands at Calvary, by mutually toning down the old austerities alike of Scripture Judaism and New Testament Christianity—the doctrines, namely, of human sin and guilt on the one hand, and of expiation on the other.

Many, moreover, who hold these views, as Mr. Urwick remarks, regard them as matters of fact that have passed out of the region of controversy and that are to be taken for granted as true, and they look upon it as a sign of sheer ignorance to hold any other. If the subject were not so serious it would be amusing to observe the haughtiness with which certain critics look down upon all who do not accept what they call the results of modern criticism; and the nonchalance with which they turn away from men, as learned as themselves, who believe that the weight of evidence and argument is "on the other side." This, we regret to say, is the characteristic spirit of Dean Stanley. In the preface to his new volume on "Jewish History," he says—"The date of the composition, or at least of the publication of the latter portion of the prophecies of Isaiah—which has been already treated in the second volume of these lectures—rests on arguments though often assailed yet never shaken." There is a distinction here which can have no existence. The date of the composition and the date of publication must be the same. The later chapters of Isaiah could not have lain hidden for two centuries and then been brought to light in the days of the Exile. In a footnote the Dean says, "Of the objections in recent works, the only one that touches the main argument is that drawn from the peculiarities of language, and on this I have purposely abstained from dwelling." The fact is that there are only two main arguments against the unity of the authorship of Isaiah. The first is only the *a priori* presumption against a supernatural foreknowing or foreseeing of future events—the presumption, in fact, against all that is miraculous—a presumption which we hold to be unphilosophical as well as subversive of all Revelation. The second is founded on those very "peculiarities of language" which Dean Stanley will not discuss. To these Mr. Urwick devotes twenty pages of his book, in which he examines in detail every test that can throw light upon the subject. We cannot transfer his Hebrew to our columns, and we have not space for his summing up, except to say that his conclusion is that the linguistic evidence, viewed by itself,

* *What She Came Through.* By SARAH TYTLER, Author of "Citoyenne Jacqueline," &c. In Three Volumes. (London: Dalziel, Isbister, and Co.)

does not sanction, but rather forbids, the difference of date and authorship claimed for the two portions.

With Dean Stanley the author of the late chapters of the book of Isaiah is the "Great Unnamed," and sometimes he seemed disposed to admit that he may possibly be "the older Isaiah, transported by a magical influence into a generation not his own." What he means by a "magical influence" we do not know. We are unwilling to suppose that he means that supernatural influence by which the Omniscient God enabled prophets to foretell future events. The dean acknowledges ungrudgingly the poetic powers of the "Great Unknown." "In his glorious roll of consolations, warnings, aspirations, we have, it is not too much to say, the very highest flight of Hebrew prophecy. Nothing finer had been heard even from the lips of the son of Amoz. No other strain is so constantly taken up again in the last and greatest days of Hebrew teaching [the Christian]. In the splendour of its imagery and the nerve of its poetry—nothing, even in those last days of Evangelist or Apostle, exceeds or equals it." It seems to us strange that, even as a literary question, it should not be felt how utterly impossible it is that the "Great" poet of Judaism, the very greatest should be "Unnamed," should in fact have no historic place in the annals of his people, although he appeared, according to the hypothesis of our critics, in a purely historic age—the age of Daniel, Ezekiel, Ezra, Nehemiah, Zechariah, and Haggai. No example of such a literary phenomenon can be found in any age or nation. But the phenomenon is far more marvellous than we have thus indicated. The later chapters of Isaiah are not ascribed to one author—Mr. Urwick discusses the question on this supposition—but to many. Ewald, whom Dean Stanley almost worships, and whose great powers all admit, describes the book of Isaiah in terms even more enthusiastic than our dean himself. But let another dean tell us the results of his subjective criticism and that of his *collaborateurs*:

The book is a mere collection of fragments, of all dates, written by a confused horde of nameless persons, many of them mere imitators, whose effusions have been patched together upon no other principle than that of filling up the skins of parchment. And yet this *olla podrida*, this hotch-potch, in which are jumbled together the fragments of writers of every age, from Jonah to Ezra, is the book in which Hebrew genius reaches the summit alike of strength and beauty: never elsewhere is the union so clear of the rarest native gifts and the most consummate skill. Never is the line of beauty overstepped, never does the writer fail in reaching it. As Ewald from time to time cuts it into tiny pieces, he is never weary of lamenting that these noble fragments are all that we possess of a writer so vigorous and yet so polished, so strong and yet so beautiful. This, then, is the first trial of your credulity. The subjective critics require you to believe that a union of native force and perfect judgment peculiar to Isaiah, and found in no other prophet, is maintained throughout a long miscellany of fugitive pieces, put together upon absolutely no principle whatsoever.

If anyone supposes that this statement approaches to caricature, let him take up Doctor Payne Smith's work on "Prophecy," and he will find evidence condensed within a few pages that, according to the critics whom Dean Stanley follows, "the Book of Isaiah is a miscellany of fugitive pieces, 'flying leaves,' as Ewald terms one part of it, and that twenty nameless writers all possessed this rare combination of unrivalled native power, tempered by the most exquisite judgment," so that instead of one "Great Unnamed" we have many, and history knows nothing of any of them!

We should now return to Mr. Urwick, but our space is exhausted. We think he speaks in too unqualified terms of the prophetic "theory of *rapture*," when he calls it "strange and startling"—a bold conjecture introduced to meet an apparent difficulty." He proves, we think, satisfactorily, that some of the passages in Isaiah which are sometimes interpreted on this theory do not need its aid. But this does not prove that the theory is untrue with relation to the mode in which really future events were presented to the mind of the fore-seer. But we cannot pursue the subject, and only remark in conclusion that it is pleasant to find that Nonconformist work does allow a few among us to become really learned not in Greek alone, but in Hebrew likewise. And New College can boast of more than one man of this order.

THE QUARTERLIES FOR JANUARY.

The *New Quarterly* opens with an article by Miss Cobbe on "Pessimism, and one of its Professors," taking Schopenhauer as a text. Nobody will suspect Miss Cobbe of holding the unhappy Pessimist's creed. She writes with Catholic wisdom, and is, as always, discriminating; but she recognises the fact that Pessimism is on the

increase. Faith alone can successfully face the problem of existence; there is, as Huntington says, a faith faculty, and some men seem utterly deficient in it. But, as Miss Cobbe says:

When all corrections and deductions are made, a residue of profound, awful, inexplicable misery—misery of sinful man, and misery of sinless brutes—remains, alas! to form, doubtless, in time to come, as in the ages which are past, the dread "riddle of the painful earth." We must expect it to press upon us ever more and more in proportion as our sense of justice and love rises higher, and our sympathies with unmerited suffering grow more acute. Whether the shadow which that mystery casts on religion will hereafter be in any degree relieved by fresh lights obtained through sounder theories of nature (that of Evolution has already revolutionised our conception of the *modus operandi* of Deity), it were idle to guess. One thing seems clear enough—namely, that the spirit wherewith some modern Pessimists approach the tremendous problem is one which can never lead to its solution, and which in itself is calculated to form no inconsiderable addition to the gloom of human existence. The world is, to all who enter it, very much what their anticipations make of it—full of matter for joy and gratitude, or for repining and discontent; and it appears beautiful, or the reverse, as they regard it through the cloudless, childlike eyes of cheerful trust, or through the dim and distorting spectacles of doubt and despair. No generation so miserable has yet seen the light as one which should be brought up to expect neither justice nor love from God, and to "cultivate a connected view of the general despiciability of mankind."

The "Reformation in the Thirteenth Century" puts before us some fresh matter, but it is too slight. Mr. Tremenheere writes with large information on the "Revolutions and Russian Conquests in Central Asia," pooh-poohing the bugbear of Russia. He argues with Mr. Schuyler that "there is no reason why the present position or future prospects of Russia in Central Asia should in the smallest degree disturb our equanimity." Mr. Fonblanche has a most readable article on "Goethe on his Old Age," bringing out, from Eckerman's diary, some unnoticed characteristics. We have not seen this quoted before—it is Goethe's opinion of English State Church bishops:

Born an Englishman, I should have been a rich duke, or, better still, a bishop, with 30,000*l.* a year. I should above all things have hung on to the Thirty-nine Articles, and defended them from all sides and in all directions, especially the Ninth Article, which would have been a subject of peculiar attention and tender interest to me. I should have so lied in prose and verse that the 30,000*l.* a year could not have been withheld from me, and once I had attained that position I should have scrupled at nothing to keep it. Above all, I should have strained every nerve to make the darkness of ignorance, if possible, more dark. I should have cajoled the masses, and so trained the youthful mind that no one should see, or have the courage to proclaim, that my splendid position rested upon a basis of shameful abuses.

The "Pompeii of the Tannenwald" is a middle-age romance, "strange but true." Mr. Meredith's tale is clever but incomplete. Mrs. Cashel Hoey's is a perfect little gem of the kind. By-the-bye, what has become of the Review of Literature in the *New Quarterly*, which we really miss?

The *Theological Review* is distinguished by some papers of signal ability. Amongst these we place the first, by the Hon. Roden Noel, on "The True Idea of the Divine Kosmos," in which the problem of existence is once more discussed. But Mr. Noel is not a pessimist, although there is some rather heathenish writing in these pages. Mr. Martineau's recent sermons are well reviewed by Miss Cobbe. Next comes a scholarly paper by Dr. Donaldson on the new MS. of Clement of Rome. Mr. Pierton follows with an able and what may be termed complete article on the "New Elementary Education Act," representing it in all its aspects, and pointing out its inevitable working. This relates to the rural districts:

There the local authority is constituted by the guardians, and is bound to give a prominent place to the rector, who is most likely an *ex-officio* guardian. And of the "court of summary jurisdiction" before which complaints are to be laid, the rector, as magistrate, is an important—in many instances, the most influential—member. It matters little whether he takes part in delivering judgment or not. His view of the case is already known, by the fact of the complaint being laid, and that view is sure to rule. The case then stands thus. A rural clergyman may make the one school of the district repulsive to the people by Ritualistic doctrine and offensive symbolism. And then he can protect himself against failure of scholars by compelling them to come in. He can appoint a school-attendance committee in harmony with his own views; and if he does not sit in judgment on his own complaint—which, by the way, there is nothing in this law to prevent—he can, at any rate, make sure of the result. He can insist on the Methodist gardener or the Independent grocer sending his son to a school which the father regards as a hotbed of Popery. And on a second refusal he can take the boy away from his parents and consign him to an industrial school for five years. It is of no use to say that no one would so dare to outrage public opinion. We never know what "fauftastic tricks" may be played by "brief authority." There is a Spanish proverb about a beggar on horseback, which seems peculiarly applicable to the clergy when mounted on that high-stepping, hard-mouthed steed, the law. Whether the sort of persecution we have sketched out be morally possible or not in the present day, remains to be seen; but that it should have been made legally

possible, which it undoubtedly has been, is nothing less than a scandal to fair dealing and a disgrace to the Legislature.

The remaining articles are on—"Religious Scepticism, its ultimate results," "The Liverpool Unitarian Controversy of 1839," and "The Legend of Peter."

The *London Quarterly* maintains its reputation. The article on the Turkish Power is good; that on Roman Catholic Literature in China is very fresh. Indian Pantheism continue a subject already dealt with. In the paper on Mr. Finney there is very candid writing—the character and work of that certainly remarkable man being estimated in judicial as well as judicious style. The article on the "Anglo-American Churches in the United States" gives some exceedingly valuable information and statistics which should be of public service. This number concludes with a paper on "George Eliot and Comtian."

In the *British and Foreign Evangelical* every article is written by a Scotch Presbyterian. Dr. Robson writes on Mohammed, but we find nothing new in what he says on the subject. Mr. Thomson writes on Genesis and its First Four Chapters, and there are papers on John of Barneveld, the Moral Argument for Christianity, Vatican Influence in the Sixteenth Century, the Westminster Conference and Unitarian Christianity. Most of the articles are somewhat out of date.

We reserve our notice of the *British Quarterly* till next week.

Mr. Dickinson's two quarterlies are full of good matter. The *Homiletic Quarterly* is new. It contains papers by Canon Liddon Mr. Gordon Calthrop, Dr. Reynolds, and others—all particularly useful to the preacher. The *Theological Quarterly* has the best papers of American theologians—some of them of remarkable freshness—e.g., Professor Taylor Lewis on the Denial of the Supernatural, Dr. Taylor's American Methodism, and a translation of Laveley's "Future of Catholic Nations"—the last a very remarkable article.

BRIEF NOTICES.

Llewellyn: a Tragedy. By A. E. CARTERET. (Remington.) The author of this dramatic piece, it is clear, has not mastered the first principles of blank-verse composition. It is the crudest and most slovenly piece of work we have seen for a long time. It is for the most part prose, and very indifferent prose too. We really cannot conscientiously advise A. E. Carteret to persevere in dramatic composition.

The Voyage of Life: Homeward Bound, by a SEA-CAPTAIN (Haughton and Co.), is a partially successful attempt to teach the way of life through the allegory of a voyage. The Sea-Captain writes with religious fervour and sometimes with cleverness, and the allegory is, for the most part, well sustained. To us, however, it seemed to be strained, but, that probably is because we do not understand technical sea phrases. We should say that such a work as this would be useful to sailors, but it is too long and too diffuse. There is a manliness of tone in it which will command it to all. But why does the author say, "No critic, he presumes, of any literary distinction will deign to notice a book so puerile." This is silly and "puerile."—In *Emanuel Swedenborg, a Sketch* by A. S. E. (James Speirs), we are told, in the preface, that the author has not tried to "praise or blame, defend or denounce, vindicate or asperse Swedenborg," yet in the title-page and in the course of the work Swedenborg is designated the "spiritual Columbus." The work is a fair account of the facts of Swedenborg's life, written very evidently by a devotee.—In the *Rev. C. H. Spurgeon*, by a TRAVELLING CORRESPONDENT (J. Clarke and Co.), we have twelve realistic sketches of Mr. Spurgeon, taken on certain occasions. They include Mr. Spurgeon on Christmas Day, at a Spelling Bee, at the Toller Centenary, etc. The writer has the eyes and hands of a graphic sketcher. An admirable photographic portrait is prefixed to this little volume.—The proceedings of the *Mildmay Park Conference* of 1876 have been collected together in a volume (J. F. Shaw and Co.) which contains addresses by Mr. Aitken, Dr. Bonar, Dr. Paterson, Lord Radstock, and others. Some of these addresses are weighty with personal applications of Christian truth.—We do not readily take to works that profess to explain Divine prophecies, and we have not taken to *Turkey, its Mission and Doom* (Simpkin, Marshall and Co.), although Dr. Duff has written a preface to it. Dr. Duff thinks more highly of than we do. He thinks it is executed with "remarkable tact, skill and discriminating judgment."

It abounds in confident interpretations such as "it is manifest," "it is clear," and so on, when, to our minds, the matters are anything but clear. The reader has now Dr. Duff's opinion and ours.—In *The Position of the Priest during Consecration* (Macmillan and Co.) Dean HOWSON has dealt a heavy blow at Mr. MacColl and the Ritualists. We reviewed Mr. MacColl's work when it was published, and now call attention to this. Dean Howson writes, as indeed he always does, in a spirit of thorough fairness, and, considering this is a controversial pamphlet, with little party spirit. He has given Mr. MacColl some hard nuts to crack.—*How to Excel in Business, or the Clerk's Instructor*, edited by JAMES MASON (Ward, Lock, and Tyler) is full not merely of hints and counsels, but of information. The author treats of business letters, books, book-keeping, money and interest, capital and credit, exports, imports, bills, the Stock Exchange, etc. To possess such a work as this is to possess the experience of years.—In *Dipsomania* (Staunton and Sons) Sir EDWARD ANTROBUS has contributed not only a well-meant, but an exceedingly well-considered treatise on habitual drinking habits and their prevention. It abounds in illustrative facts; its tendency is in favour of increased restrictions upon public-houses and the legal restraint of "dipsomaniacs."

We have received the volume of the *Mother's Treasury* for 1876 and the *Ragged School Union Quarterly Record*. We shall be sorry to miss the monthly magazine which the latter displaces, but we heartily recommend this volume, both for its information and for its stimulus to Christian work.

EPPS'S COCOA.—**GRATEFUL AND COMFORTING.**—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette*. Made simply with boiling water and milk.—Sold only in packets labelled—"JAMES EPPS & CO., Homoeopathic Chemists, London."

GIVEN AWAY.—A POCKET ALMANAC for 1877, sent free per post, on sending address to Messrs. Horniman, Tea Importers, London, or had gratis of their Agents, chemists and confectioners. The Almanac shows views of Messrs. Horniman's "tea plantation in China" and "shipping of Horniman's tea to England." 3,538 Agents sell this celebrated Packet Tea, which has been in great demand for forty years.

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Births, Marriages, and Deaths.

MARRIAGES.

INSELL-TUBBS.—Dec. 14, at the Mission Church, Singapore, North-West Provinces, India, by the Rev. J. Hewlett, B.A., the Rev. Thomas Insell, London Missionary Society, Singapore, to Edith Annie, second daughter of Charles Foulger Tubbs, Esq., of Plymouth.

M'KIM-SOMERVILLE.—Dec. 27, at the Wilmot Independent Chapel, by the Rev. Watson Smith, Joseph M'Kim of Trinity College, Dublin, to Jessie, fourth daughter of Dr. Somerville, of Hawthorn Hall, Wilmot, near Manchester.

FRANCE-HOPKINSON.—Jan. 10, at the New Connexion Chapel, High-street, Huddersfield, by the Rev. T. D. Crothers, of Batley, assisted by the Rev. J. K. Jackson, of Lindley, Alfred, only son of the late Charles France, of Croft House, Deighton, to Jane Elizabeth, eldest daughter of John Hopkinson, of Sheepbridge, Huddersfield.

OWENS-THOMAS.—Jan. 10, at the Tabernacle, Netherfield-road, Liverpool, by the Rev. J. Thomas, D.D., father of the bride, assisted by the Rev. W. Roberts, Thomas Owens, Esq., Queen's-road, Liverpool, to Mary, eldest daughter of the Rev. Dr. Thomas, Liverpool.

SERGEANT-EMENY.—Jan. 11, at the Congregational Church, Bracknell, Berks, by the Rev. John Oates, cousin of the bridegroom, John Frederick Sergeant, of Bracknell, solicitor, to Martha Sarah, only child of William Emery, Esq., of Binfield, Berks.

CARDINAL ECRU, OR CREAM.—**JUDSON'S DYES.**—White goods may be dyed in five minutes. Ribbons, sashes, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, berneuses, shellind shawls, or any small article of dress, can easily be dyed without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle. Sold by Chemists and Stationers.

Advertisements.

PALESTINE EXPLORATION FUND.

The COMMITTEE have to ANNOUNCE that their EXPEDITION for the SURVEY of PALESTINE will RETURN immediately for active operations in the Field. It will be commanded by Lieut. H. H. Kitchener, R.E. The preparation of the memoirs, &c., will be continued in England by Lieut. Conder, R.E. The Supporters of the work are earnestly invited to forward their Donations and Subscriptions for the year as early as possible, so that the Committee may have their hands free. The Quarterly Statement for January (ready on the 12th) contains full particulars of the programme of the year's operations. Cheques and P.O.O. payable to the order of the Secretary and crossed Coutts & Co. in Union Bank of London.

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PUPILS REASSEMBLE, JANUARY 24.

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Principals—The Misses HOWARD.

FIRST TERM will begin THURSDAY, Jan. 25.

WESTWOOD PARK HOUSE, FOREST HILL, S.E.

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SCHOOL DUTIES RESUMED JAN. 20.

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Principal—FREDERIC EWEN.

The SPRING TERM will commence on TUESDAY, January 16.

EAST OF ENGLAND NONCONFORMIST GIRLS' SCHOOL, BISHOP'S STORTFORD.

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(Late of Milton Mount College), assisted by Resident English and Foreign Governesses.

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1st Mathematics. 2nd Natural Science.

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Professor W. B. TODHUNTER, M.A. (Gold Medallist), University of London, and Fellow of University College, London. Formerly of Cheshunt College. Inclusive terms from 48 Guineas per annum.

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For Prospects apply to Miss NEWELL, M.C.P. (late Principal of the French College, Tollington-park, London, N.)

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The NEXT QUARTER will begin on THURSDAY, January 25th.

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Mathematical Master—J. L. MCKENZIE, Esq., B.A.
English Master—J. C. LAMBERT, Esq., B.A.
And Five Assistant Masters.

The present College, which was opened in the year 1870, occupies an elevated and healthy site in its own grounds of twenty-five acres, about one mile from the town, will accommodate 150 Pupils, and is provided with complete gymnastic apparatus, airy covered playground, and spacious swimming bath 100 ft. by 30 ft., supplied by a stream of excellent water.

The College now contains 124 Boys, and is available for Pupils between the ages of nine and eighteen years.

The Committee have recently added a JUNIOR SCHOOL, for the preliminary training of Boys between seven and ten years of age, with School Premises and Playgrounds entirely separate from those of the College, but situated upon the same estate.

For Prospectus or further particulars apply to the Rev. the Principal, or to Mr. Edward Bayly, Secretary.

The VACATION TERMINATES on FRIDAY, JANUARY 26.

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Under the Superintendence of the Misses HEWITT,
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Drawing—Mr. W. Bolton.
Dancing—Madame di Tegnone.
Singing—Mr. W. Winn.
Calisthenics—Professor Munday.

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* The Misses Hewitt will be happy to forward Prospects on application.

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STAFFORDSHIRE.

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ALEXANDER WAUGH YOUNG, Esq., M.A. (London), Gold Medalist in Classics, late Andrew's Scholar and First Prizeman in Higher Senior Mathematics of University College, London, Fellow of University College, London.

SECOND MASTER—

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Senior Tettenhall 30
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Tenable for three years at the Oxford, Cambridge, or London Universities.

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VICE-MASTER—

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ASSISTANT MASTERS—

JAMES A. H. MURRAY, Esq., LL.D. (Edin.), B.A. F.E.L.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Assistant Examiner in English in the University of London, &c., &c.

JOHN M. LIGHTWOOD, Esq., B.A. (Lond. and Camb.), Fellow of Trinity Hall, Cambridge; First Class in Mathematics at the University of London.

JAMES WOOD, Esq., M.A. Lond. (in Branch I., Classics)

A. ERLEBACH, Esq., B.A. Lond.

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LADY RESIDENT—Miss COOKE.

The LEN'T TERM commences THURSDAY,

18th January, 1877.

For Prospects and further information, apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARSH, B.A., Lee, S.E.

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Second Master—THOMAS POWELL, Esq., M.A. (Oxon.)
Mathematical Master—J. L. MCKENZIE, Esq., B.A.
English Master—J. C. LAMBERT, Esq., B.A.

And Five Assistant Masters.

The present College, which was opened in the year 1870, occupies an elevated and healthy site in its own grounds of twenty-five acres, about one mile from the town, will accommodate 150 Pupils, and is provided with complete gymnastic apparatus, airy covered playground, and spacious swimming bath 100 ft. by 30 ft., supplied by a stream of excellent water.

The College now contains 124 Boys, and is available for Pupils between the ages of nine and eighteen years.

The Committee have recently added a JUNIOR SCHOOL, for the preliminary training of Boys between seven and ten years of age, with School Premises and Playgrounds entirely separate from those of the College, but situated upon the same estate.

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The VACATION TERMINATES on FRIDAY, JANUARY 26.

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Extract from "Le Courrier de l'Europe," Dec. 16, 1876.
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(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, haemorrhoids, liver complaints, flatulence, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, water-brash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantile difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamp.

IMPORTANT CAUTION.—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chevassé, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

D U BARRY'S FOOD.—"Twenty-five years' incredible miseries from chronic dyspepsia, nervousness, sleeplessness, low spirits, debility, and swellings all over to double my natural size—miseries I endured, and for which I tried the best advice in vain. Since 29th March last I have lived entirely upon DU BARRY'S REVALENTA ARABICA FOOD without taking any meat. It has done me a great deal of good, and I never felt so well in my life as I do now, all the swelling having left me; I have lost all nervousness. I sleep well, and feel happy. Indeed, my friends say I am like a new man—nothing like what I was before I took your food. Pray make any use you like of this letter, and accept my very best thanks.—I am, dear Sir, yours truly, CHARLES TUSON, late curate of St. Mary's, Cardiff.—Monmouth, 30th August, 1876."

CURE No. 68,471 of GENERAL DEBILITY.— "I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELLI, Bachelor of Theology and Priest of Prunetto, near Mondovi."

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"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COMPARÉT, Parish Priest, St. Romain-des-Isles."

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ADDITIONAL TESTIMONIAL FROM GARTH WILKINSON, Esq., M.D., M.R.C.S.

76, Wimpole-street, Cavendish-square, W., June 15, 1874.

Sir.—Since March, 1874, when I wrote to you to express my opinion, from experience, of the value of your Magnetic Appliances, I have been frequently asked by letter if my certificate was genuine, and if in the time since elapsed your inventions still approved themselves as beneficial in my practice. To both those questions I can answer by endorsing Magnetine as an arm which I am obliged to resort to in a good many cases.

In addition to the cases I before specified I can now add some experience of the utility of Magnetine in cases of debility, and as a local remedy in painful affections arising in the course of gout. Indeed, I am accustomed to prescribe it wherever topical weakness proceeds from a low vitality in the great nervous centres, or in the principal organs of assimilation, nutrition, and blood purification; also in weak throats from nervous exhaustion affecting the larynx.—I am, Sir, yours faithfully,

GARTH WILKINSON, M.D., M.R.C.S.E.

From the Rev. HENRY BUDD.

Wesleyan Parsonage, Greymouth, New Zealand, July 22, 1874.

To MESSRS. Darlow & Co.

GENTLEMEN.—It is now about four months since I began to use your Magnetine Throat Band, and I have found great benefit from the use of it. The benefit was immediate, and has continued. The night huskiness, the result of a bronchial attack, has now altogether disappeared.

I am, Gentlemen,

Your obedient servant,

HENRY BUDD.

MAGNETINE.

Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine MAGNETINE Appliances, but which, on examination, are found to be articles of very inferior manufacture.

The ever-increasing success of Messrs. DARLOW and Co.'s Flexible MAGNETIC Appliances during the past Ten Years is evidence of their appreciation by the public; and the testimony of gentlemen of the highest standing in the medical profession is that MAGNETINE far surpasses all other inventions of a similar character for curative purposes; and experience has proved that in many intricate cases, where ordinary treatment has failed, the disorders have readily yielded to the gentle, soothing, yet vitalising influence of the Magnetine Appliances.

DARLOW & CO.,

Inventors and Sole Proprietors,

443, WEST STRAND, LONDON, W.C., 443,

OPPOSITE CHARING CROSS RAILWAY STATION.

Descriptive Pamphlets post free on application.

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